

AMERICA

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Conscience and the Law

BY unanimous decision, the Supreme Court of the United States has ruled that a land-grant college may oblige its students to take instruction in military science. From the technical correctness of this ruling, there is no room for dissent. But we must take serious exception to several statements contained in the opinion read by Mr. Justice Butler.

The University of California, a land-grant college, is supported chiefly by the State of California, but derives some revenue from the Federal Government. Last year, two students, sons of Methodist clergymen, refused to enroll for the military courses, and were suspended by the university authorities. The students then sued for reinstatement, alleging that to compel them to undergo this type of training, against which they had conscientious scruples, constituted unwarranted interference by the State with their free exercise of religion. The Supreme Court declined to admit the contention of compulsion. Students resorted to the university freely, "and only then are they commanded to follow courses of instruction believed by the State to be vital to its welfare."

The position of the university may be thus summarized: no one is compelled to enroll. But, once enrolled, the student must take the prescribed courses, one of which is military science. With the rule thus stated, it is difficult to maintain that the free exercise of religion is encroached upon by the State.

Following the Encyclical on Education, Catholics assert that the State may rightly found and support military and naval academies. This right is based upon its right to defend and maintain itself, by force when force is necessary. The State also has the right to exact some military training from all youths, even from those in private

schools. For although many, perhaps the majority of wars, have been gross violations of the law of God, war is not necessarily evil. The State is fully justified in preparing its citizens to use war, when necessary, as a legitimate weapon of defense. This right, in common with all fundamental rights, is not destroyed by the fact that it can be, and frequently is, abused.

The general thesis presents no difficulty. But to reach an equitable decision when rights conflict in this matter may be exceedingly difficult. It is conceivable that out of this California case, difficulties even more grave than those faced in this country during the World War, may easily arise. These difficulties will be made still more complex should the Supreme Court reaffirm the principle set forth in what appear to be *obiter dicta* in the opinion read by Mr. Justice Butler. Reviewing the liberties guaranteed the individual under the Fourteenth Amendment, the Justice said:

And yet he may be compelled, by force if need be, against his will and without regard to his personal wishes or his pecuniary interests, or even his religious or political convictions, to take his place in the ranks of the army of his country. . . .

Again, referring to the war powers of the Federal Government, the Justice held that they clearly include . . . the power, in the last extremity, to compel the armed service of any citizen in the land, without regard to . . . his views in respect of the justice or morality of the particular war, or of war in general. . . . (Italics inserted.)

These conclusions rest on the theory of the supremacy of the State over the rights of conscience. They make no attempt to effect a reconciliation of conflicting rights, but simply set aside the rights of conscience alleged by the individual. In that sense, they are repugnant to Christian philosophy, and out of harmony with the spirit of the Constitution. We must obey God rather than man; and if rights of conscience can be set aside in war,

they are not rights but mere concessions revocable by the Government. It is impossible to escape the conclusion that this decision affirms the right of the Government in time of war to terminate all rights, including those of conscience.

This is probably why Mr. Justice Cardozo observed in a memorandum submitted with the Court's opinion, that adherence to religious principle "may turn out to be a delusion or an error." Certainly it may; but to assume that it is such in fact, or is commonly such, is certainly an error. If the Government is prepared to act on the *obiter dicta* enunciated in the decision of December 3, our prisons will be filled at the next declaration of war. The conscientious objector may be wrong in his judgment, but in any case he will be subjected to penalties which he cannot escape.

Doubtless, a more equitable adjudication will be reached, should we again engage, which God forbid, in war. Nations, as individuals, are often better than their principles. But when a false principle is stated by the highest judicial branch of the Government, it is the duty of the Christian and the patriot to take immediate exception.

An Ad for Hershey's

SOME weeks ago, the Catholic press of the country, with hardly an exception, gave publicity to a pamphlet issued by the Most Rev. Philip R. McDevitt, D.D., Bishop of Harrisburg. The pamphlet contained several letters written by Bishop McDevitt to the managers of the Hershey Industrial School, asking that the Catholic boys in the institution be afforded an opportunity of receiving religious instruction and of fulfilling their duties as Catholics. The managers replied by stating their position. The rule of the school obliged all the boys to take part in the "undenominational" services held in the institution, and these were deemed to be sufficient. No dispensation from this rule could be given, either to allow the boys to leave the premises for instructions, Mass, and the reception of the Sacraments, or to permit a Catholic priest to visit the institution to provide for their religious welfare.

Obviously, this was an intolerable situation, and in our judgment the indignation expressed by Catholics not only in Pennsylvania, but throughout the country, was fully justified. Since this heavily endowed institution owes its financial position in large part to the sale of Hershey's chocolate, many Catholics felt obliged to give their indignation a practical turn by declining to aid this company by purchase of its products.

Happily, however, the managers of the school have recently reversed their former policy. In a letter to Bishop McDevitt on November 26, M. S. Hershey, chairman of the school's board of managers, after expressing his appreciation of the Bishop's sense of responsibility for the children under his care, writes, "I believe that in spite of circumstances it will be possible, after due consideration, to outline a plan whereby the spiritual instruction of Catholic boys will be possible without interference

with the regular order and discipline of the school." In his reply, Bishop McDevitt expresses his pleasure that "hereafter ample opportunity will be afforded to Catholic boys—to receive proper religious instruction, to attend Mass, and to observe the other practices of their Faith."

It is a pleasure to note this change of policy by the Hershey Industrial School. The chief source of our pleasure is that hereafter the Catholic boys in this school will be permitted to live as Catholics. But it is also a gratification to be able to observe that Catholics may now purchase Hershey's chocolates without any fear of contributing to the support of an institution which violates the religious rights of Catholic orphans. The boycott, as far as it may have existed, is definitely lifted!

Catholic Action on Mexico

THE tide of national disapproval of the Mexican persecution of religion reached its height some weeks ago with the letter of our Catholic Hierarchy and the protest signed by religious leaders in this country, of whom ninety-five per cent are not Catholics. Since that time any protests that may be made merely add to the chorus, which is already well-nigh unanimous. In fact, the day of protests is over. The world, and the Mexican Government, found out long ago that we disapprove of what is going on down there. There hardly seems to be a place any longer for mere resolutions of protest. That phase of the campaign is over. The procession of protest has gone by.

What is to be done now is to put that protest into action. Societies that feel, when they have formulated their resolutions and published them, that they have done all that can be done and can sit back with a sense of duty accomplished have missed the idea of Catholic Action, which means acts, not words. The young men and women who went down into the streets and picketed the Mexican consulate in New York and planned to do it again on December 12 showed that they had grasped this idea. So did the members of the Detroit Catholic Student Conference, whose resolutions were those of action, not mere protest. Here is their program: they will pray daily for a cessation of persecution; they will demand that their three daily papers give the public the true story of Mexico; they will put continuous pressure on their representatives in Washington and on the State Department to see to it that the interference we always exercise in Mexico be one of condemnation, not of approval, as in the past; they will boycott Mexican goods, picket the Mexican consulate (on December 8), and try to stop Mexican travel. It is a practical program of action that is being imitated all over the country.

To this we may add the action that should be taken concerning our own Government's heavy buying of silver from the Mexican Government and the wide use of AAA money to send AAA cattle into Mexico and feed them there. Both of these deals commit our people to an attitude of friendliness toward the Mexican Government which it is far from feeling.

Two recent incidents show how efficacious all this can be. Bloomingdale's, a large department store in New York, voluntarily ceased buying and selling Mexican goods when the situation was called to its attention; and a travel agency, which had booked twenty tourists for a trip to Mexico, of its own accord canceled the reservations and routed its customers elsewhere. Incidents like this multiplied a hundredfold all over the land are worth more in bringing the Mexican despots to their senses than all the resolutions and private intercessions that can ever be undertaken.

Death at Sea

ON September 8, fire broke out in the steamship Morro Castle, and 124 lives were lost. On December 3, the Federal Grand Jury, sitting in New York, handed up seven indictments, naming the acting captain, the chief engineer, the executive vice-president of the company which chartered the ship, and the company which owned it. Against the several defendants, a number of serious charges are recited. It is said that the executive vice-president is guilty of fraud, neglect, and connivance, in violation of the law. As an executive of the company, he had charge of the management, operation, and navigation of the Morro Castle. He should have known, and in fact did know, that the precautions required by law were not observed, yet he wilfully and knowingly caused and allowed violations of the law by his company. The indictments against the acting captain and the chief engineer specify wilful neglect and culpable ignorance.

It has been charged for some years, and was particularly stressed during the slipshod American investigation of the Vestris disaster, that when the safety of passengers has conflicted with owners' profits, ship captains have generally thrown in their lot with the owners. In the case of the Vestris, it was claimed that the captain delayed asking for help until too late, because of the expenses which a general call would put upon his company. It is asserted in the proceedings against the Morro Castle, that the Federal laws regarding the recruiting of seamen, and their training, have been scandalously neglected, the company preferring to purchase labor in the cheapest market, regardless of its quality.

We offer no opinion as to the truth of any of these charges, preferring to wait until an answer has been made in open court. But in our judgment, the Federal District Attorney, Martin Conboy, has performed a notable public service in preferring charges against the shipping company, and against an executive officer. If it is true that these corporations have been putting dividends before the safety of passengers, such murderous action must be punished, and legislation devised against a repetition of the crime. The truth or falsity of the charge cannot be discovered by an examination of the ship's surviving officers, chiefly, for two reasons. First, it is not probable that they can give direct testimony, and, next, if they could, it is doubtful if they would. Their bread and butter are at stake.

It is to be hoped that in all similar actions, Mr. Conboy's procedure will be followed. Far too often after some public disaster, in which the public suspects criminal negligence, or worse, indictments are voted against underlings who could not have remedied the conditions which at last claimed their toll of death. In many instances, investigations have fixed responsibility upon some engineer, conductor, or minor official, who could neither defend himself nor throw any light on the cause of the holocaust, for the sufficient reason that he too had lost his life in the wreck. It is not asserted that such investigations are invariably dishonest. But that they are incomplete, unless they include the immediate and remote executives, as well as the employees actually in charge, is obvious.

The lot of men at sea is sufficiently hard without throwing upon them responsibilities which they cannot live up to without the danger of losing their positions, and finding themselves on a blacklist. On the other hand, the safety of passengers is very largely dependent upon executive officials of shipping companies. When these recruit employees from the sweepings of the docks, and pay them slave wages for slaves' work, Death may at any moment captain their ship.

Honor the Physician

IT is reported that Dr. Allan Roy Dafoe, the once obscure, but now deservedly famous, country doctor who saved the Dionne quintuplets, has been proposed for the Nobel Prize, to be awarded for outstanding medical achievement. According to another report, originating on the other side of the water, he will also appear on King George's New Year's list, and will thereafter be styled Sir Allan Roy Dafoe. Probably all the world hopes that these reports are based on fact. What Dr. Dafoe did has consecrated the theme, to paraphrase Lincoln at Gettysburg, "far above our poor power to add or detract." But it is right and proper that what he did be recognized by a fitting public reward.

Dr. Dafoe comes as a welcome figure to a world which believed that the old-fashioned family doctor had ceased to be. These are days of intense specialization, particularly in the field of medicine; a virtue, no doubt, but a virtue with incidental defects. The Rockefeller Board noted some years ago the reluctance of the young physician to hang out his sign in backwoods communities, where in spite of their poverty, and the almost complete lack of hospital facilities, people will fall ill, and others incur injuries. Naturally the young man who has specialized in physical or mental aberrations so rare that they seldom afflict this machine of ours, does not care for a clientele which brings him little beyond whooping coughs or broken legs, and pays him in vegetables, bacon, and affection.

What he wants is a laboratory, a hospital, and a following of wealthy patients. His wishes are astonishingly like our own, *mutatis mutandis*, but, then, a physician is not primarily a student and next a moneymaker. He is a man who must give all that is in him for the relief

of suffering, and do the best that is possible under the circumstances. Pasteur worked in a shed, and Shakespeare needed neither a flat-top desk, nor a dictaphone, nor a typewriter. Genius will, of course, have its way, despite all circumstances; but good will and hard work will go almost as far.

How much genius Dr. Dafoe possesses, we need not inquire, for it is plain that he has more than most of us. But his good will and his hard work have linked him forever to a case that is unique in medical history, and have enshrined him in the great heart of humanity. He is one of those men, a credit to his profession and a blessing to his fellows, of whom it is said in Holy Writ, "Honor the physician."

Note and Comment

More Refugees

RETURNING to this country on November 28 from a survey of the European scene, J. G. McDonald, High Commissioner of the League of Nations for refugees from Germany, expressed himself as disheartened over the fact that "statesmen should be willing to make political capital out of the desperate needs of the defenseless refugees." Nearly one-half of the 65,000 refugees, Jewish and Christian, have found new homes, either overseas or in Europe. Not all, however, of the Jewish refugees can now find places in Palestine; the others and the Christian refugees must go elsewhere. Mr. McDonald mentioned a current opinion that if the Saar territory should be voted back to Germany, there will be many more of homeless Germans, the majority of whom would not be Jews, but Protestants and Catholics. This was grave enough matter for thought, in view of the cold shoulder shown by the political powers to the existing problem. But there is a still graver aspect which Mr. McDonald did not mention; that lies nearer at home. As a result of the persecution of the Church in Mexico, not a few thousands, but million and a half will be likely to seek refuge in this country. At least that many left Mexico during the former persecution. The only geographical alternative would be South America; but that territory Mr. McDonald's commission is already looking to as a possible refuge for the charges now on their hands. Since the United States Government will not be burdened by the immigrating Mexicans; since life is made intolerable for them at home, will the League of Nations enjoin its commission to care for them? And what then? These are questions that may well be considered in Washington.

Hope For Austrians

THE Government of Austria is undertaking a campaign for popular economic education. For the benefit of every citizen, it issues a periodical bulletin, which reads simply and intelligibly. Citizens are encouraged and warned alike. Encouragement is afforded by the fact that

there are still smaller countries than Austria, such as Bavaria, Belgium, Holland, and Switzerland, that are satisfied with their area and are more densely populated. Austrians are reminded of the amount of productive industry which exists in its narrow limits; such as 128 mines and rolling mills; 9,481 iron and other metal works; 13,176 building material factories with 106,000 workers, and so on. They are warned that they must buy the country's products if it is to extricate itself from its present difficulties. The solicitation to "Buy Austrian!" is modified by the prudent reminder that Austria's exports will suffer if indiscriminating zeal is displayed in refusing imported goods. Discriminate, is the advice. Buy native brands of those things which are plentifully and naturally produced at home. The imports of Austria's best friends, in the line of trade balance, are preferred: Italy, Switzerland, Holland, and British India. Austria's experiment in taking the public into its economic confidence is one which can best be carried on in a small country. Its results will be worth watching.

The Navy Scores Again

THE 232 Catholic midshipmen at the United States Naval Academy gave Thanksgiving Day a glorious introduction by gathering in St. Mary's Church, Annapolis, to receive Holy Communion in a body. At the beginning of the scholastic year, eighty-five per cent of the Catholics in attendance at the Naval Academy spontaneously pledged themselves to receive their Eucharistic King at least once each month. On Thanksgiving Day His Excellency, the Most Rev. Michael J. Curley, Archbishop of Baltimore, graced the occasion by his presence. After the Mass, the midshipmen marched to Carvel Hall where they had breakfast and listened to an address by General Paul B. Malone, commander of the third army-corps area. Devotion to the Blessed Sacrament, it may be remarked, is the distinctive mark of Catholic fervor among the midshipmen at Annapolis. On the Feast of Christ the King and during the Forty Hours' Devotion they vie with each other for the privilege of acting as a Guard of Honor for one hour in the presence of the Most Blessed Sacrament. Those visitors to St. Mary's who have heard the Catholic "middles" pray and sing at the Sunday Mass declare it is one of life's most inspiring experiences. Incidentally, the 232 midshipmen are enrolled as members of the Baltimore archdiocesan branch of the Holy Name Society. All this indicates the far-reaching implications of religious liberty in the United States. Nothing less as a matter of justice is demanded for Catholics in Mexico.

Current History

STUDENTS of social phenomena observed the following events passing into recent history. Out-Algering Horatio Alger, the real-life thriller, "From Fulton Fish Market to New York Zoo," was brought to a stirring climax when Hon. Alfred E. Smith was inducted amid impressive ceremonies into his new post as honorary Night Superintendent of the Central Park Zoo. The job carries

with it a large bronze medal. A lecture by the Night Superintendent upon the American Bison was a feature of the affair. Speaking with deep feeling, ex-Gov. Smith said: "Now, children, we are looking at what we call the American Bison. It is commonly called a buffalo." The knowledge of American Indians concerning buffaloes was more profound than his own, the lecturer felt. Referring to probable developments in his new career, the Night Superintendent said: "If you people hear any roaring in the zoo at night that sounds like lions and tigers, you needn't be afraid. It'll just mean that I'm on the job talking to them. In the past I've been pretty good talking to tigers—but not so good with elephants." President Roosevelt in a recent radio address declared: "There is no Napoleon alive today." The feelings of a little Negro boy named Napoleon who was listening in were grievously wounded at what he regarded as a slur upon his existence. The wife of the President's valet arranged a meeting between Napoleon and Roosevelt and an embarrassing situation was thus narrowly avoided. A short crime wave of a new kind appeared in New York when robbers stole a police radio car. Mrs. Franklin Roosevelt declared over the air that a study of our high schools would disclose some appalling situations among our young people. Beer-tax revenue, prices of football tickets, and names on relief rolls were mounting to new highs.

"Painted Veil"

THIS Review has repeatedly explained its stand on screen morals. AMERICA holds that the most damnable type of film is one proposing a false ethical thesis. By that we mean a film that presents moral evil as good, one that condones wrong doing or one that creates audience sympathy for the commission of sin. We hold, on the other hand, that no picture should be condemned merely because it tells a story of sin. Human frailty, temptation, and falls are legitimate materials for the stage and screen, just as they are the materials of some Saints' lives and many sermons. And if a picture dealing with sin contrives to present that sin as ugly and evil and to arouse sympathy against it, that picture is morally good and should furthermore be welcomed by anybody who realizes the screen's influence upon the minds and conduct of the film-going millions. On one or two occasions in the past, when the Metro-Goldwyn-Mayer studios released stories of the false-moral-thesis sort, this Review set up a tremendous howl. This week it calls attention to M-G-M's latest release. "Painted Veil," starring Greta Garbo, is a picture based upon a wife's adultery. It is a film done with vast intelligence and taste. It has beauty, not marred with the slightest touch of salaciousness. It is human and moving, and for the sheer grip of its story it is one of the year's top-notchers. Most notable fact of all: to any audience it will drive home the truth that adultery is a cruel, unlovely, bitter, and shameful thing. AMERICA is not content merely to say that "Painted Veil" is unobjectionable. It recommends the film as splendid, intelligent adult entertainment with high

moral values—exactly the kind of picture this Review has asked for during many months.

Thomism for Laymen

WHAT would St. Thomas Aquinas say about the problems that confront the world today if he were here today to confront the world himself? He would certainly have to bend that great intellect of his to the problems of capitalism and the depression and its causes, the passing positions of science on astronomy and the constitution of bodies, the theory of evolution and the attack from comparative religions. A "Committee on Catholic Extension Studies" has joined with the Center Association for Catholics in New York to bring from Washington Dr. Ignatius Smith, O.P., for twenty lectures on "The Modern World and Thomas Aquinas." The lectures will run every fortnight at the Center Club from December 14 to April 26, twenty lectures in all, and are by subscription, \$10 for the course. Just how great a void this will fill in Catholic life can be judged from a postcard which is before us from a secular group which specializes in philosophy. Nine lectures on various phases of thought are scheduled for *one week alone*; it may be judged that they are anything but Thomistic. Dr. Smith's lectures, we are assured, will be informal and will be followed by questions and discussion. His idea will be to show his hearers how much the Scholastic philosophy—the *philosophia perennis*—is a school of thought needed by the world today. The Committee on Catholic Extension Studies is composed of Col. William J. Donovan, William Hard, Hubert Howard, Dr. C. E. McGuire, Frank J. Sheed, R. Dana Skinner, and Thomas F. Woodlock. It has been noticed that with the bankruptcy of much modern thought the Scholastic philosophy is coming into its own. The subjective and idealistic thought of Kant and Hegel, which has formed the modern mind, is suffering the same fate as the economic liberalism of the nineteenth century, with which Kant and Hegel are so closely associated. Karl Marx took the Kantian subjectivism, the Hegelian dialectic, and the Darwinian transformism, and fashioned out of them an explosive social mixture that now threatens to blow our civilization to small bits. Kant, Hegel, and Darwin will go down with Marx, in the inevitable reaction, and Aquinas will come back to us again.

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The Ambrosian Library

JANE GRATE

HERE, in the Library Ambrosiana, the present Holy Father, Pius XI, Cardinal Achille Ratti, spent twenty-six years of his life, studying, classifying, writing, directing. He has left the impress of his personality on the entire place. You have found the vestibule of his Vatican.

A fine bronze statue of him dominates the study sala; engraved tablets here and there tell that he directed this and that marvelous acquisition; the antiques in the court, priceless, were assembled by his hand. Yonder is shown the bronze bust of his teacher, Msgr. Antonio Ceriani. That spot over there near the window was for years his special work corner; they show you his study table, and original letters from his hand, written while he was Prefect of the Library; while from the window you may glimpse even the windows of his former lodgings, a stone's throw away. You feel his living presence. It is as if he had just taken up his hat to go. That happy motto which was selected for the tercentenary medal of Cardinal Borromeo, three years ago—*Crevisse juvat ubi satum praeclare*—"It is good to grow up there where the planting was magnificent"—has been fitly conceived to express the glorious fruit which Providence has matured in the Ambrosiana to rejoice this present age, the person of Pius XI, whom the great Library nourished in her maternal arms and gave to the Church and to the world.

Here in serene quiet, the seed planted by Cardinal Federigo Borromeo in 1609 has developed fivefold, and is computed with the Vatican, the Laurentian, the Marcian of Venice. The description of its treasures fills page upon page in the handsome book issued for the tercentenary; and today, more than ever, the best people and the best institutions vie with one another in confiding to its custody their intellectual treasures. The buildings, the scope, the equipment, the management, and influence have all expanded enormously. A succession of distinguished scholars have directed the Library from the beginning, not the least of whom is the present Prefect, Msgr. Dr. Giovanni Galbiati, a man entirely devoted to the cause of learning, associated for twelve years with Achille Ratti in the work of the Ambrosiana. In his cordial reception which in the words of its founder was "to have beneficent and friendly correspondence with strangers," a traditional intellectual rapport, diffusing in these three centuries an international culture.

The Ambrosiana was founded by Federigo Borromeo, nephew to the illustrious St. Charles, who shares with Sant'Ambrogio the position of tutelary genius and protagonist of the Church of Milan. Federigo spent his youth in Rome at the Vatican, and under the influences there of culture and learning, his mind took on a literary bent, and still very young, he began collecting books which he sent home to Milan. When he became Archbishop there, the noble passion went on spending itself in the midst of

heavy cares. He dreamed of a great library such as Nicholas V had founded at the Vatican, such as his uncle had formed for Pope Julius II. To this favorite project he devoted his private fortune and contrived to get the addition of various others from members of the Borromeo family. Then he sent scholars and connoisseurs all over Europe and the Orient seeking rare and precious manuscripts and volumes to enrich the collection.

But rich as is its content, even finer and more rare is the idea that dominated Federigo Borromeo; even more remarkable, its practical embodiment.

In modesty, he gave it not his own name but that of St. Ambrose, and with pointed meaning. In the fifth century St. Ambrose had combated heresy and schism successfully in Milan by means of the strong arm of learning. Now when the library came into being, the times were very unfavorable for letters: pestilence was ravaging northern Italy; the war with Spain was at its height. It was an age of pallid ideals and foreign domination. From the first, Federigo, in a way exceptional, believed in a greater Italy. And just as his uncle St. Charles counteracted the Lutheran movement by building up a learned clergy, so now Federigo proposed to meet the needs of his own time. As Achille Ratti expressed this aim on one occasion: "Federigo Borromeo knew how to discern among the elements of decadence a germ of new life. He realized the need for study, in the glorious traditions of the past, together with rigorous scientific search for truth and a solid erudition based upon authentic documents."

He planned a library governed by a group of learned doctors, whose office would be to pursue individually studies in theology, history, letters, ecclesiastical antiquities, and the Oriental languages, and to issue publications on subjects assigned, based upon the valuable materials kept in the Library. They must be at least thirty years old and natives of the Archdiocese. They might not engage in any other work, and expulsion awaited a doctor who, after three years, had not published any work or had no prospect of doing so. A printing establishment in Flanders was to be at their disposal ready to print in any language. They were to hold thirty annual literary conferences with discussions and papers, many of which went into print. Thanks to Msgr. Galbiati, their *Fontes Ambrosianae* is now issued regularly.

The College of Doctors was to be fed from a Trilingual College and a College of Students, the first where young priests learned Italian, Latin, and Greek, while the second imparted Oriental languages, including Hebrew, Syriac, and Arabic. At their disposal was the new Biblioteca, with its 30,000 volumes aligned in impressive order, and the sala of 15,000 manuscripts.

The Prefects of the Ambrosiana present a long list of eminent scholars, from Olgiati to Giggi, a prince in the science of Arabian letters, Muratori, the honor and de-

light of Italian history, Angelo Mai, first decipherer of palimpsest, Ceriani, the Orientalist and paleographer, Achille Ratti, and now Msgr. Galbiati, expert in Virgil and in philology.

Cardinal Borromeo surprises us in his conception of library service. His books were to be exposed to public view, and, furthermore, seats were to be provided for readers, with paper, pens, and inkstands, so they might take notes at will. Certainly this was remarkable; for in all libraries the policy prevailed, as it still does, unfortunately, in many European libraries, of keeping books under lock and key, not to be taken out except by attendants, and then only for a brief time. The laborious work of cataloguing the Ambrosiana was almost completed long before many another had begun. Borromeo did not use the customary heavy tables with chains for the books; his rules clearly show that the student was to be received as a welcome and desired guest, as a brother in the noble search for truth. Even prohibited books were available there, although fastened with straps, and naturally, allowed only to those who had permits from the Curia. Books were shelved with the folios below, the quartos and the octavos, graduated upwards, and grouped in the order of their matter.

Students were not slow to appreciate all these advantages. Often seats had to be provided in the porticos, because the sala was overflowing. The spirit of the place was kindly. There no book was to be published derogatory to any person; and if any outsider wrote against the College or its personnel, this was "to be received with a superior mind, in silence."

Cardinal Borromeo was bibliophile and not a bibliomaniac; his library was an institution of progress. Never could they accuse him of plundering the monastic libraries; in fact, many Religious Congregations blessed him for saving from destruction valuable materials of science and art. He bought many things; others were given to the library eagerly, when men discovered its value and spirit. His emissaries were all over the world searching out things worth while, working under unbelievable difficulties and opposition. They wrote him once from Greece that people accused him of buying books in order to burn them. In Candia they threatened to cut out the Cardinal's heart because he was sending men to steal their treasures.

Working for him were missionaries, rabbis, merchants, Genoese sea captains, officials of the Venetian Republic; men from Cairo, Aleppo, Damascus. Michele Maronita collected miniatures and codices. Grazio Grazi procured for him, from Cardinal Cusani, lover of beautiful books, the celebrated Virgil codex which one can see today in the Ambrosiana, with marginal annotations of Petrarch's own handwriting. There are two manuscript autograph letters of Cicero. The astronomer Schiaparelli left to the Library 5,000 volumes. It has collections of incunabula of Currie, Count Lambertenghi, Ceruti, Fagnani, Custodi, and a dozen others.

In 1909, the Arabic manuscripts collected in Yemen by Caprotti were brought to Europe. This treasure was well known in London where bibliophiles had their eye upon

it. But Msgr. Achille Ratti was too quick for them. The Ambrosiana had not the funds at the moment to buy it, but in one week he secured twenty-five subscribers to raise the money, so that in a few months the Milanese rejoiced in their prize, the marvelous codices containing not less than 5,000 works.

The Ratti administration followed upon the scientific revival of the 1900's, and, as his successor said, not in eulogy but in correct estimate of his spirit as Prefect: "Ratti presented to the Ambrosiana the type of librarian required by the new age: one who has robust vision, knowledge of antiquity, and at the same time the modern viewpoint."

Msgr. Galbiati is a fitting successor. As a boy, he memorized the hundred cantos of Dante. He served as a soldier three and a half years in the War. He has published a score of books in philology and Latin scholarship, and is said to be an almost perfect writer of Latin prose. He has had the university chair of Arabic. Besides what has already been achieved in his ten years as Prefect, he has large plans for the future. Msgr. Galbiati is a pious priest, simple and approachable, quiet and observing, a hard worker, tall, ascetic-looking, with a countenance expressive of intellect and spirituality, and a quick, positive manner.

"Write," he said; "tell the Americans what is here in the Ambrosiana." And so I do. Happy the traveler, happier the scholar, who finds his way to this hospice on the royal road of letters; here he will revel in the aristocracy of mind.

Anti-clericalism in France

ANN H. ESKIN

A RECENT Paris paper tells the story of "a good joke" which seems to me to illustrate admirably the politico-religious situation in France today. At Val-André a train going to the seaside stopped for passengers. A band of little girls, all a-flutter with excitement, carrying picnic baskets, began to scramble aboard. They were smilingly watched over by a group of Sisters of St. Vincent de Paul. The starched white headdresses of the Sisters of Charity flapped like the wings of great wide-winged birds hovering over the crowd. Suddenly, without warning, the train jerked into motion. Screams of fright. One small girl was clutched just in time by a Sister as she fell from the car steps.

Other passengers, witnesses of the scene, sprang from the tracks in front of the locomotive.

"What's the idea?" they angrily demanded of the engineer and of the station master who came running. "Who gave the signal to start?"

It was impossible to get an answer. The engineer just grinned, spat, and shrugged his shoulders.

A serious-looking woman pointed to a heavy individual at one side. "He gave the signal."

One of the Sisters, her face almost as white as her wide-winged bonnet, timidly confirmed this. "Yes, he gave the signal to the engineer. They had been talking together for a long time."

The heavy, red-faced man, without even bothering to protest his innocence, walked away, laughing to himself, his ugly head sunk between his thick shoulders. He turned around from time to time to laugh again at his good joke. Nobody stopped him.

"He's an anti-clerical," a country woman explained to the crowd. "We've a lot of them around here. He just wanted to play a joke on the Sisters."

The station master had disappeared. No one in authority had even an observation to make to the self-appointed starter of the train, or to the engineer who obeyed the order of such an individual.

The party in power today in the French Government is composed of left-wing radicals, many of them openly and vindictively anti-religious. Many mayors of the villages are anti-clerical.

At another town, Bressuire, the mayor, M. Héry, who is also a Senator, has given orders to his municipal servants to reserve the charity funds for families having children who attend the public school. The poor who attend private schools, the majority of such schools in France of course being Catholic, are not to be given aid. This is done despite the fact that there are more children in the private school at Bressuire than in the public school. The old adage of "love me, love my dog," is changed by the officials in power to "love my charity money, love my political party and its schools."

In many such petty and mean, if not actually criminal, ways the Government and its officials annoy the clergy. The Third Republic of France is dominated by the radical party. One of its leaders is Edouard Herriot, who is anti-religious.

The people of France, the majority of whom are not radicals, seem strangely apathetic and tolerant. Many go to Mass every Sunday, they send their children to the parish schools in preference to the free public anti-clerical schools, they are unquestionably Catholic; yet they tolerate such incidents as those recounted, and they lamely support a Government which winks at such abuses. Until they flame up in consuming wrath and break everything in sight, as happened in the early days of February of this year, average Frenchmen believe in a passive acceptance, a "live and let live" policy.

France owes so much of her progress, her art, her architecture, her literature, her very existence to her religion, to the Catholic Church, that it is a shock to realize the significance of such incidents. To deny the Catholic religion is almost the same as to deny the Motherland herself. As Charles Maurras so aptly stated to his immediate audience of ardent followers, the attitude toward the Catholic Church of those who seek the good of the country should be one of veneration, respect, and gratitude. The Government in France in power today evidently takes just the opposite attitude.

And everybody is dissatisfied with the Government, not all for the same reason, of course. Most people call desperately for a regime which is "French" (not Russian Communism, Italian Fascism, or anything else borrowed from other peoples); but whatever regime comes it seems

to me that the traditional Catholicism of France must also be given back wholeheartedly to the masses, who have never in heart or act ceased to require it. The plaguing of the Church and its representatives by officials of the Government is awakening more and more indignation.

The Church continues its serene existence, undisturbed by these mosquito bites. It of course has the calm assurance that it and what it stands for are permanent, unchanging, while the times and politicians that buzz around it are temporary, insecure. But the Church has to act, in many cases, under cover. In Brest there is a boarding home for girls kept by the Sisters. Across the street is a private day school kept by "Mademoiselle Denise," let us call her. Everybody in the town knows that the private school is under the same direction as the girls' boarding home, that the instructors there are Catholic Sisters who can wear their beloved uniforms only during their yearly vacation *retraite*; who attend Mass at the boarding-home chapel every morning. Everybody knows it, but the stern and bigoted local government, despite any effort it might make, could not prove it, so the school, which is the best in the community, and its sister boarding house exist peacefully side by side and give shelter and instruction to overcrowded classes.

Recently at their convention in the garden-city of Nice, the public-school teachers of France went to such extremes of radicalism that even their own party warningly put fingers to shocked lips, and clucked admonitory protests, all the time, perhaps, chuckling inwardly and patting the instructors on the back around the corner from public observation. A storm of indignation, however, has arisen in the press, and the eyes of the honest people of France are slowly beginning to open to see just what alarming roots are getting firm hold in the good solid soil of Catholic France.

To instill in the children revolutionary, anti-religious theories aims a blow at the foundations of the *patrie*. To strike at the spiritual force of the people, a force so sorely needed today as never before, is to strike at the foundations upon which rest the security and peace of the people. The radicals may claim that the Church and religion is a form of exploitation and slavery of the masses, but to their so-called "freedom" I prefer the freedom I see in the calm eyes of those spiritually enlightened, where submission to a Divine law has meant real liberty, equality, and fraternity.

The soul of France is a Catholic soul in its purest and most beautiful meaning. Really to love France as a loyal son or daughter of France, it seems to me, is to be Catholic. I recall the splendid burst of enthusiasm, patriotism, and unquestioning sacrifice on the day of mobilization for war against the invader of the sacred soil of France. Parties and prejudices were forgotten and the hearts of all Frenchmen beat as one. So in any national crisis, spiritual, political, or intellectual, the typical Frenchman, however superficially impregnated with imported international ideas, revolutionary theories, or parliamentary experimental practices, will turn to the Motherland and

the Mother Church and all will unite in an unconquerable force. It takes longer than a few generations to change a Frenchman. The Communists may make sheep's eyes at the revolutionary gleam in the Frenchman's character, but they must learn that this revolutionary strain is a personal thing, stubbornly patriotic and attached to the traditions that have built France, the strongest and most beautiful of which is the spiritual life taught by the Catholic Church.

One more story may serve to illustrate the present-day attitude of politics and religion, as I observe it. At one time in France religious processions were forbidden. The Government, now however, bending under irresistible

pressure, is more lenient. On a recent religious fête day, in a small community near Paris, the mayor, a radical, knowing that the Church would have its procession at the hour of the Mass around eleven o'clock, issued an order forbidding any processions from ten to twelve o'clock on that particular day, as a "measure of public safety." However, the Curé advanced the hour of his Mass, so the procession was held in triumphant, devout joy just before ten o'clock. In some cases where such orders given by local officials have been carried to the Conseil d'Etat, the order has been annulled, so there are, even in a radical government, some just, tolerant, and far-seeing consciences.

Cardinal Gibbons, Friend of the Negro

JOHN T. GILLARD, S.S.J., Ph.D.

THE James Cardinal Gibbons, friend of the Negro, who presided in full pontificals at the obsequies of his old Negro barber, held in St. Francis Xavier's Church, Baltimore, Md., was perhaps a far greater man than the James Cardinal Gibbons, Prince of the Catholic Church, who attended the Vatican Council in Rome. Great men are the greater in little deeds of kindness than in big deeds of statesmanship.

Now that the centennial anniversary of the birth of Cardinal Gibbons (July 23) has given ample opportunity again to recall the great deeds of America's best-loved churchman, it may not be amiss to recall some interesting sidelights which illumine his charm and graciousness.

Many instances of Father Gibbons' zeal and self-sacrifice are related. While in charge of the parish of Elk Ridge, near Baltimore, smallpox broke out in the village, and a general exodus followed at once. One old Negro man, lying at the point of death, had been abandoned by his family and was left alone in his cabin without food or medicine. Father Gibbons, hearing of the case, hastened to the old man's relief, and attended to his wants until he died. Procuring a coffin he placed the corpse in it, carried it to the graveyard, and buried it with his own hands.

Ordained only seven years when he was appointed Vicar Apostolic of North Carolina, the then Bishop Gibbons had the whole State for his cure. He must have been moved with pity at the sights he beheld in those days, for North Carolina in the dark days of reconstruction, with Northern carpet-baggers and Southern scalawags using the Negroes for their own disreputable ends, was not exactly a political paradise. He made note of his reactions to several political torchlight processions of colored people, and while condemning the excesses of some of their leaders, was filled with compassion for the multitudes who were for the most part uneducated and unable to evaluate their new-found freedom. The old Baptism register, still in existence, frequently indicates that the young apostle was not neglectful of the Negroes in his territory.

Shortly after his installation in Wilmington, N. C., he paid a visit to Tarboro, the first visit ever made by a Catholic bishop to that town. He preached at the Court House to a large audience. Yet he found time to visit a Negro condemned to death, for he notes in his diary, "Father Northrop and myself visited the gaol to see a colored man under sentence of death. I gave him a short instruction and baptized him."

Later, as Bishop of Richmond, he continued to evince a special interest in the Negroes. It is related that he used to go out on Sunday afternoons to preach at the colored church and return to face large mixed congregations at the Cathedral. Bishop Gibbons was not a sentimentalist by any means. He observed conditions very accurately, and made very pertinent observations on difficult questions. He had the happy faculty of perceiving the evils of the reconstruction period without losing sight of the real needs of the recently emancipated millions.

In 1878 the young Bishop was made Archbishop of Baltimore. Here his interest in the Negro was given a wider scope. Only a few years previously (1871) the Josephite Fathers from Mill Hill, England, had taken over St. Francis Xavier's Church and had inaugurated the first organized effort for the evangelization of the Negroes. Archbishop Gibbons was very much interested in the work of these Fathers. An entry in the diary of the Rev. Dr. Herbert Vaughan, founder of the Josephites, later Cardinal Archbishop of Westminster, notes, after a visit with the Archbishop: "Archbishop Gibbons, who has just come to Baltimore, says our men are highly esteemed by the Vicar-General and the clergy. They are intent on their own business and understand it, and are very popular for their simplicity and hard work."

Returning from Rome, where he had waged the successful and now famous fight in favor of the Knights of Labor, he stopped at England, taking advantage of this stay to visit Mill Hill where was located the motherhouse of the Josephites at that time. He spent part of two days there, carefully observed the work of the missionary schools, and made an address to the students compliment-

ing them on the work being done. Cardinal Manning entertained him at dinner in company with other persons deeply interested in the welfare of the Negroes.

In 1887 Cardinal Gibbons thought it would be to the best interests of the Negro missions if a missionary seminary were opened in this country. Accordingly the Josephites opened St. Joseph's Seminary and Epiphany Apostolic College in Baltimore. Heretofore candidates for the colored missions were obliged to repair to Mill Hill, London, for their course of studies. Until the very end of his days the Cardinal was particularly and personally interested in all that related to the Josephite Fathers.

Cardinal Gibbons saw eye to eye with the famous Booker T. Washington, who advocated an industrial training for the Negro as a stepping stone to higher aspirations. Visiting Baltimore on one occasion, Mr. Washington gave public tribute to the esteem in which Cardinal Gibbons was held by the Negroes. Opening his address before an audience at the Lyric Theater, he said that he was happy to be in the city of the greatest friend the Negro had, Cardinal Gibbons.

With a Negro clergy becoming more and more an accepted fact, it might easily be forgotten that it took courage to ordain a Negro nearly fifty years ago. It was Cardinal Gibbons who ordained the Rev. Charles Uncles in 1891, the first colored priest ordained in this country. In 1902 he ordained the second, the Rev. John Dorsey. Both were Josephite Fathers and ordained in the Baltimore Cathedral.

Two of the most significant things the Cardinal did for the Negroes were in the legislative line. In 1904 a bill was introduced into the Maryland Legislature requiring the separation of the races in the street cars of Baltimore. At the same time an effort was being made to disfranchise the Negro in Maryland. The Cardinal actively exerted his influence against both moves, and it is admitted that because of his activity both were defeated. The Cardinal held that separation as thus proposed would have been a constant source of ill-feeling by openly illustrating the discrimination between the races in a conspicuous way.

In 1908 another effort was made to secure legislation which would deprive the Negroes of Maryland of their franchise. Again the Cardinal came to the rescue of the Negroes and through his influence had the effort thwarted.

The recent demise of the Costigan-Wagner "Anti-Lynching" bill makes one wonder what the Cardinal would have done were he living. The Cardinal used his great influence against the lynching evil and in an article in the *North American Review* for October, 1905, he inveighed tellingly against lynching. The Cardinal makes out a strong case, pointing out the evils of it on lyncher, lynched, and the country at large. Here are a few pertinent sentences:

Every lover of his country's fair name must feel a sense of shame and sorrow when he is forced to admit that the murder of criminals by popular violence is of frequent and almost weekly occurrence in the United States. . . .

Lynching is a blot on our American civilization. It lowers our civic and moral standard in the estimation of foreign nations; it is a standing insult and menace to the majesty of the law of the

land; it usurps the sword of authority from the constituted powers, and places it in the hands of a reckless and irresponsible mob.

But it is by the little acts of kindness that colored people of Baltimore love most of all to remember the Cardinal. He always made it a point, for instance, to reserve to himself the right of administering the Sacrament of Confirmation in the colored churches of his Archdiocese. More than a few Negroes take pride in the fact that they were confirmed by "our Cardinal."

Many a Negro remembers the time when the Cardinal in his scarlet went to a little side street in Baltimore to visit a sick Negro boy. There was a young Negro lad who worked at the Cardinal's residence. Walter was his name. One of Walter's claims to special consideration was the fact that he was brother to twins. Each day he had some choice tidbit of family gossip to retail in answer to the Cardinal's query, "Well, how are the twins coming along?"

One day the Cardinal learned that one of the twins was dead and that Walter and his mother were disconsolate. The story, as related in "Cardinal Gibbons, Churchman and Citizen," tells how, while returning from a church celebration in East Baltimore, the Cardinal turned to Father Stickney, who was accompanying him, and said, "We must call on Walter's mother and see if we cannot offer her a few consoling words." When the Cardinal in his robes of office got out of the car in a little alley in northeast Baltimore, there was intense excitement in the neighborhood. All the residents crowded to Walter's house, while the Cardinal went inside to speak words of comfort to the grief-stricken mother and to tell her how very sorry he was to hear of the twin's death.

For many years the Cardinal was President of the Commission for Negro and Indian Mission work. It is in this capacity that he did much silent but effective work in behalf of the Negro and Indian Missions in the United States. As he once wrote:

The Negroes are our fellow-citizens, the Indians are the wards of the nation; whoever labors for the welfare of these two classes of fellow-men does service to his country. . . . There lies before the Catholic Church a duty towards the colored population of the United States which she will not neglect, and in which, once she gives herself earnestly to the task, success cannot fail to attend her efforts. ("A Retrospect of Fifty Years," pp. 254, 255.)

That the Cardinal preserved these sentiments to the end of his life is evidenced by the anxiety he showed in a project to establish a school in Southern Maryland where young Negroes would be trained to useful citizenship and proficiency in various vocations. As substantial evidence of his interest he contributed the entire purchase price of the institution property. The World War prevented the immediate realization of the plan, but when later the project was consummated at Ridge, Md., it was named the Cardinal Gibbons Institute, in memory of the interest of the Cardinal.

The Cardinal always took special pride in pointing to the Negro Catholics of his Archdiocese as models. In his article on lynching, already referred to, he noted:

In the two lower counties of Maryland, the white and the black population are nearly equally divided, and the great majority of

both races profess the Catholic religion. I have had frequent occasions to visit these counties in the exercise of the sacred ministry.

Before divine service began, I have been delighted to observe the whites and the blacks assembled together in friendly and familiar intercourse. Then they repaired to the church, worshipping under the same roof, kneeling before the same altar, receiving the Sacrament at the same railing, and listening to the words of the same Gospel.

This equal participation in spiritual gifts and privileges has fostered a good-will and benevolence which no human legislation could accomplish.

The Church of St. Thomas the Apostle, Wilmington, N. C., the first Cathedral of Cardinal Gibbons, in the sacristy of which was written the bulk of "The Faith of Our Fathers," is today the parish church of the colored people

of the city of Wilmington. The Josephite Fathers are in charge of it. None of Cardinal Gibbons' many admirers throughout the country hold in benediction the name of James Cardinal Gibbons more than do the Catholic Negroes of Wilmington who today worship in his first Cathedral.

The Negro, of all people, knows that if it is the big brains which make the world a place fit to live in, it is the big hearts which make life worth living. As the Rev. Dr. George Bragg, an aged Negro minister of Baltimore, and a one-time friend of the Cardinal, has truly said, "He was always the friend and defender of the colored race, whether inside or outside of his Church. And the colored people at large cherish an affectionate love and reverence for the man."

The Oh-So-Long Fallacy

JOHN LAFARGE, S.J.

THE form of argumentative reproach which I have dubbed by the title of this article—for the want of a better designation—is appropriate for the season of Advent. The world has been so long, oh, so long, awaiting the reign of peace and freedom which was prophesied by Isaias; when the inhabitants of the world would learn justice, when the lion would lie down with the lamb, and every nation would rest in peace upon its own ground. The liturgy of the Church carries back the mind over the two-thousand years that have intervened since the coming of Him who was the fulfilment of the prophecies. Yet Christianity has not yet triumphed. The glories as described by the prophet are still in the future.

The fallacy is a stock in trade for those who attack Christianity. When the militant atheists assemble and stage a mock trial of Almighty God, as they did on Thanksgiving Day in New York City, they blame Divine Providence for all the things which have been suffered to happen under its beneficent regime. Any tyro in anti-Christian propaganda can use the thing. Your argument runs something like this:

"Christianity has been in existence for twenty centuries. For most of that time it had the entire Western, civilized world under its complete domination. Why, the Popes and bishops ran the world for a good part of the time. Even since their power was overthrown, the world's rulers have been good Christians, and the Church has had every chance.

"But now just look at the mess things are in. Look at 9,000,000 people killed in the World War; the grafters still making away with the public money; taxpaying citizens still unable to get the streets paved; the unemployed roaming the sidewalks," etc. The theme can be varied ad infinitum. If you are talking to a rural audience, you can make your case by asking what two-thousand years of Christianity have done to raise the price of wheat. If you are discoursing to the social minded, you can point to war, famine, over-production, any misery.

The argument is particularly effective when the subject is a foreign country where the Catholic Church is supposed to have had control. Carleton Beals goes to Peru and can construct a book upon this theme. Catholic missionaries evangelized Peru. They were the trusted advisers of its early governors. They were the confessors of its grandees. The Indians were placed at their disposal. Catholicism was the recognized religion of the State. Yet look at those Indians today! You look at them, of course, as they are presented by Mr. Beals. It would be tactless and out of place to compare the condition of live tribes in Peru with dead Indians in the United States. The Susquehannas and the Narragansetts are dead so many generations that nobody but an arch-reactionary would think of reviving their memory; or of consulting them as to their impressions of a non-Catholic civilization. Puritans are dead, and so are the chiefs and squaws on Long Island Sound or Delaware Bay. Whereas the Spaniards are Spaniards forever, and the Huanacas and Aymaras swarm and parade all over the place. You can stage your reproach in the brightest sunshine of the Andes, and proclaim to the world: What are the Indians of Peru after four centuries of Catholicism?

Possible applications of the argument are infinite. It can be applied pointedly to the individual: "Mr. Gizzie has been a practical Catholic for years. He never misses Mass. Yet look at his public (or his private) life!" Or to an organization: "The Capuchins (for instance) have been in existence for four centuries. They were supposed to preach the Gospel to the world and to uproot vice. Yet in Rome itself you will find after all these centuries men and women spinning roulette wheels."

The fallacy of the argument begins to appear when it is extended to fields other than religious. Schools, for instance, have been in existence for at least 3,000 years. Yet look at the ignorance that still prevails in the world! The medical profession is as old as civilization itself, if not older; yet disease is still rampant, and no cure has

been found for old age and death. The courts have been functioning from time immemorial; prisons dot the land; and judges sentence people to them; yet crime is still prevalent.

Like most fallacies, it contains a slight admixture of truth. The misery and vice of the present is the reflection of certain shortcomings in persons in the past whose duty was to foresee evil and who were recreant to their trust. The wars of Christian princes, say in the seventeenth century, planted the seeds for pestilence and revolution in the eighteenth, for the World War in the twentieth century. The dead weight of apathy and neglect in former generations caused even devout Christians to countenance a tolerant attitude toward grave social abuses; and the present generation reaps the harvest therefrom. And the present generation cannot be shaken out of its own apathy and neglect save by a stern reminder of the accounts which we must render if we persevere in the same indifferent spirit.

The fact that Christians, even Catholics, in former epochs tolerated the institution of slavery, or even attempted to justify the slave trade, that industrial abuses were countenanced by devout church-going people, that violence and war were needlessly set in motion for purely private ambitions by rulers professing themselves followers of Christ, is a scandal; and was foreseen as such by the Founder of Christianity Himself. Nevertheless, granting all this freely, and granting the importance of drawing attention to it for the sake of the generations to come, it does not justify the fallacy under consideration. It does not justify a reflection upon Christianity itself, nor permit us to argue that it is a failure.

An institution is a failure when it fails to fulfil the purpose for which it was created. If it is a society, this purpose is avowed by its founder, or contained in its constitution. The Founder of Christianity, however, did not proclaim that the Divine society which He established would automatically ensure the practice of virtue in the world. It would ensure the practice of virtue *for those who accepted its teachings and put them in practice*. But there was no guarantee that all men would accept its teachings. It would grow, spread through the world, even to its uttermost parts, and thus constitute a universal society, a "catholic" *ekklesia* or gathering of all the believers in Christ: for all countries, all races, all conditions of men, and all generations. But there was no promise that for an indefinite period it would not remain a minority in the whole world. Though a vast body of hundreds of millions, still an "elect" body; a chosen few, though commanded forever to strive, and striving successfully, to extend its membership.

There was no guarantee that all those who *did* accept its teachings would practise them; or that those who practised them in part (as in the field of purely personal morality), would realize and put into practice all the implications of those teachings (as in the field of social morality). The cockle would co-exist with the wheat; and the wheat itself would be affected by the cockle.

Hence the existence of evils, in past or present, attribu-

table to the recreancy of Christians to live up to their profession, or to the inability of Christians to influence the vast world of evil that flourishes outside of Christianity cannot be attributed to any inconsistency in Christianity itself. Nor can it be attributed to any weakness in the Christian plan for the redemption of mankind. Christianity does not claim to create a new heaven and a new earth as an immediate consequence of its existence in this world. The plan of the Kingdom of God calls for the co-existence of good and evil for a certain period of the world's history: a germination of the good in the midst of evil; yet with the promise of an absolute triumph of good over evil in the case of each individual who plants the Divine germ, through the Christ-life, in his own soul; and a similar absolute triumph of good over evil in the whole of creation in the end.

The Oh-So-Long type of argument leaves out of consideration the sacramental character of Christianity. It assumes, in its attacks on Catholicism, that the Christian religion is a species of process, which, once set in motion, will automatically achieve its end of purifying morals and sanctifying souls. This type of view is a natural consequence of the Reformation, which misinterpreted the function of the Sacraments, and diverted attention from the fact that the means of grace are a *means*; and as a means function in so far as we actually avail ourselves of them. The Holy Eucharist, for instance, sanctifies the individual and constitutes a social bond for mankind in proportion as individuals freely choose to avail themselves of the eucharistic graces. The mere presence of the great Eucharistic Congress in Buenos Aires, for instance, is an impressive fact as a witness to the faith of Christians, and for its psychological effect. But its sacramental effect, which is the power that Christianity relies upon to transform the world and re-create mankind in God's own image, was accomplished when vast throngs of men, kneeling to priests at park benches at midnight or dropping down in the subway stations, confessed their sins to God, received absolution and the grace of emendation therewith, and personally refreshed themselves with the Bread of Life in the greatest collective sacramental act of our times, if not of all time.

To argue that a given means is not effective, when the means is not *used*, is as logical as it would be to argue that schools should be abolished, because children do not learn who do not attend them, or study their lessons.

For some reason which I have not been able to fathom, unless it be an atavistic reversion to the Reformers who attacked the Sacraments on the ground that they were superstitious, some of our modern voyagers in Catholic countries gloat over the superstitions that they discover in primitive tribes who were for a long period Christian but who have been deprived, for political or other reasons, of adequate Catholic doctrinal instruction in recent years. After "four centuries of Christianity," for instance, the Peruvian Indians still believe in a mysterious being with a demon head whom they term *humanjupay*. Such phenomena, however, merely prove that superstition is natural to the human race, and like the drink habit, or peev-

ishness before breakfast, is one of the countless stubborn roots left by original sin, against which the grace of God, communicated by prayer and the Sacraments, must wage a never-ending war until the end of time.

Says Sigrid Undset, in her instructive "Saga of Saints":

It is clear that Christianity can never really rid mankind in general of superstitions, it can only deal with individual cases. The most it can do in the mass is to get rid of some old superstition and make place for a new one—for superstition grows vigorously and spontaneously in the heart of each child who comes into the world. To get rid, for example, of the superstitions of

the Indians it would be necessary to do away altogether with the Indians themselves.

But this—in contrast to the Anglo-Saxon *conquistadores* of Massachusetts Bay and points west—the Spanish Catholics never could make up their minds to do. It may be oh, so long, but the Indians still live; and through these centuries, regardless of what their descendants might suffer spiritually from lack of clergy and lack of instruction as a consequence, millions of native souls died in the Faith that they had practised, and are now praising God forever in eternity. The record of Christianity rests upon what Christianity undertook to accomplish.

Sociology

Our Young Man in Politics

JOHN WILTBYE

IN one of those post-prandial confidences in which you tell things about yourself that, were the police present, you would keep to yourself, I had just remarked that if I desired a young man to end in the jail or the poorhouse I should advise him to become a politician. Venerable as it is, this sentiment set the graybeards in our circle a-wagging. I was reminded that the heads of State and Church are wont to point out that the places which our young men of promise leave vacant are at once occupied by rascals. I was further reminded that if politics is a dirty game, it will remain soiled until these same young men undertake to dry-clean it. I was finally reminded that, in all probability, I did not know what I was talking about.

With this closing reminder I am inclined to agree. I am also inclined to agree that my critics did not know what they were talking about either. For although all without exception are now prosperous enough to be honest, and of a station in life which would sustain them should they desire to speak out, not one takes any part in politics, or has, except, perhaps, to vote on election days that were not too rainy. It seems to me that if something is rotten, very rotten, in the state of our political parties today, they and men like them are largely responsible. Sixty years ago, Bryce said in polite language that the government of our cities was a scandal. Allowing for a few exceptions (Cincinnati, for one, Milwaukee, for another), the same judgment could be registered today. My critics apparently did nothing to remove the scandal. They seem to have contented themselves with a modest position in the background, and today they urge upon the rising generation a task which they when young did fully shirk.

In a lecture at Yale last week, a public official who may still be dubbed young discussed this very problem, and offered a solution. To begin with, Mr. McGoldrick, Comptroller of the city of New York, drew a distinction between politics and public service. Politics, he said, is the career of elective offices, "and the business of swaying the voters to do as you want them to do." But public

service "is something beyond the reach of electoral whims." If a young man has enough money to support himself, let him take up politics, and act according to his conscience. Should his means be small, "he is a fool if he considers politics seriously." His reward, and that after five or ten years of bootlicking, to quote Mr. McGoldrick, will be some small post. Of course, it may be some small post such as that of a trusty, it seems to me, in one of our better jails.

This advice seems to bar from politics all save those whose sole care is how to avoid paying too much income tax. Taken literally, it estops about ninety-nine per cent, I should say, of our young men and women. I feel flattered, then, in thinking that Mr. McGoldrick agrees with me.

Yet I am far from satisfied with my own conclusion. It would have shut out from the political field such men as Patrick Henry, Thomas Jefferson, Andrew Jackson, Abraham Lincoln, Andrew Johnson, and Grover Cleveland. Had my conclusion operated from the rise of our political institutions our country would have been the poorer. A conclusion which seems to lead to government by plutocrats is suspect.

Nor am I satisfied with Mr. McGoldrick's somewhat vague description of "public service" as something that is "beyond the reach of electoral whims." Mr. McGoldrick instances the case of his own brother who as a Federal office holder measures the vibrations in naval vessels. He continues to hold his office, Mr. McGoldrick argues, because there is no Democratic or Republican way of measuring vibrations. That is quite true, but since Democrats as well as Republicans can measure vibrations (or, at least, the more capable among them can be taught the art) it is quite possible that this gentleman remains on the payroll chiefly because he is a Democrat who can measure vibrations accurately. Should a Republican Administration be enthroned—by some freak of fortune—about two years hence, Republicans capable of measuring the vibrations in ships that go down to the sea would shoot up from the ground all over the country.

It is quite true that public service can be dissociated from political activities and factional groups. Every man or woman who helps a child to grow up in purity and honesty, or who gives meat to the hungry and drink to the thirsty, or who builds a refuge for helpless childhood or equally helpless old age, is assuredly a public servant. The best public service in the country is the work of our teachers, our social workers, and our true ministers of religion. But that is not the public service to which Mr. McGoldrick refers, nor is it what is generally understood by the term. Under our political system, public service is inextricably intertwined with politics. Men who would scorn a compromise of principle in their personal lives, as politicians desire it and trade for it to secure, not what is best for the public on all counts, but what is best for the public, considering the demands of the party. If the interests of public and party coincide, he is fortunate. Should they diverge, the claims of the party must be satisfied, if he wishes to continue his career of public service.

Politicians are fond of saying that in our form of government parties are necessary. They may be, but I think it truer to write that they are necessary evils. Parties arose more than a century ago to champion divergent opinions on the nature and extent of the authority which the Constitution gives the Federal Government. Well would it be for the country were that championship still maintained. Today, however, there is little of Jefferson in the Democratic party, and not much of Hamilton in the other camp. Intelligent men realize that the day of tags and labels has passed, but the politician still uses them, as though enrolment in one party or the other were sufficient voucher of a candidate's fitness for public office.

Until that type of leader retires, I cannot see why our young man should go into politics, or aspire to public service. Such aspiration puts him at the beck and call of men to whom public office is not a public trust, but, at best, an easy means of making a comfortable living, and at worst, a safe way of plundering the public treasury.

There is, of course, no reason in logic or common sense why mayors and other city officials should be elected on a Republican or Democratic ticket. Why should not this be true for the States as well, and for the Federal Government? I think we should establish good government in this country much sooner by requiring every candidate for office to prove his fitness by some adequate type of civil-service examination, than by asking him to name his political clubs. This test could not be demanded from candidates for whom the requirements are fixed by the Federal Constitution; but leaving out the President, the Vice President (and by necessary implication, the Cabinet) and the members of Congress, there remain thousands of Federal office holders. All should be appointed for the simple reason that, like Mr. McGoldrick's brother, they have shown by examination that they can measure vibrations correctly, and not because they got out the vote at Pea Vine Center, Ark.

Instead of being broken down by Federal exemptions,

the Civil Service should be strengthened and expanded until it includes all places, with the exception of those for which the qualifications are fixed by the Constitution. Such legislation would effectively hamper, and in the end drive out, the political boss with a string of jobs at his disposal for the reward of the political faithful. With no offices to parcel out, and no patronage to distribute, he would quickly devote his talents to some other, possibly less nefarious, way of making a living.

What is said of the Federal service is equally true of the State and municipal field. One of the finest State geologists in this country was dismissed a few years ago, not because he was incompetent, but because he was discovered to have voted for a Republican candidate, and in an Eastern city the chief health officer was dropped after a brilliant incumbency of ten years because of nominal affiliations with the Democratic party. In practical government, city, State, and Federal, there is such a thing, despite Mr. McGoldrick, as Republican geology and Democratic medicine.

Nothing but a civil-service system intelligently planned and honestly administered can drive the politician out, and give our young man a chance (that he can afford to take) for public service as well as for public office. I do not profess to know how such a system can be inaugurated and upheld. But until it comes, it seems to me that my advice to young men to keep out of politics rests on reasons that are not despicable. If that advice is bad, no great harm will be done the Republic, for there will always be plenty who will not take it.

Education

The Gifted Child and the New Deal

LEO BERNARD FAGAN, PH.D.

IT seems a rather far cry between the gifted child as found in the school and the new social order. There is a gap, beyond all doubt, between the happy, carefree days of childhood and the responsibilities of citizenship ushered in by the New Deal. That childhood be unburdened by the weight of matters adult, parents demand, and rightly so. Just what, then, is the connection between the gifted child and the new social order?

The past eighteen months have witnessed the most thorough social and political housecleaning in the history of our nation. The new deal for the American people has swept away the structures of rugged individualism based on the philosophy of selfishness and greed. The leaders of that school are in disgrace, in hiding, in prison, or on the way. The temples have been rid of the money-changers. The high places of government have been cleansed. Education stands indicted by reason of its failure to have prevented the second greatest debacle of modern times.

The social order into which we are now entering is founded on the social philosophy of the Ten Commandments and the Divine laws of charity and justice. The utterances of President Roosevelt proclaim this philos-

ophy. The Church teaches it. We as citizens recognize it as the only way of life, the sole preserver of the unchanging and ultimate values. We have seen it put to the test in reconstituting order out from economic chaos. It is here to stay. But these words will prove of empty promise unless parents and educators modify their modes of thinking, so as to be ready to prepare the child for the new citizenship.

Leaders are needed to build and insure the continuance of the new order. The social scheme demands trained leaders of character, men and women of principle who will generalize their patterns of conduct and carry them over into every phase of private and public life. Training for leadership necessarily falls to the parent and educator thoroughly imbued with the social philosophy of immutable values.

Foremost in the thinking of many parents and educators is the question: How shall we go about preparing the leaders of tomorrow, for that day, not far distant we pray, when the kingship of Christ shall be a reality among us?

Let us begin by examining a few facts that stand out patently in every classroom. Taking children at any age or grade level in the schools, we find a wide range of natural and acquired abilities. There are the bright, the average, and the dull. Some there are with superb achievement in their studies, many who make average grades, and others who lag behind the procession. We see many happy, well adjusted children who stand out in sharp contrast to a few warped and twisted in their personal and social adjustments. Closer observation would reveal many other differences that go to show that variation is the rule among children rather than a dead level of natural endowment and achievement.

The purpose in citing these differences among children is twofold. First, that child society as found in the school is not greatly dissimilar in certain fundamental respects from adult society; and, second, that the potential leaders for the new order are numbered among the bright, the masters of the work of the school, and the well-adjusted in their personal and social relations. Unfortunately, however, innumerable bright and talented children are unrecognized as such by their parents and teachers. They are submerged and unchallenged by teaching methods adapted to the average and the mediocre. Their superior capabilities are kept under a bushel and their stewardship remains untutored. These naturally gifted children must be singled out, individually studied, and guided, for they are the raw material from which must be forged the leaders of adult society and the new order.

The eminently practical problem of procedure in locating gifted children can be solved with ease and slight cost of time and money. The trained teachers in our schools today are universally aware of the values and uses, as well as the limitations, of tests of general mental ability. Many progressive schools give these tests to all entering children to have an objective estimate of their mental development, and to teach them according to that estimate. This does not mean the children are sorted into

inflexible groups, for as soon as the child shows superior responsiveness to challenging stimulation and teaching, he is allocated to the superior group.

There are procedures other than the use of mental tests that can be employed for the location of gifted children. Many children, young for their grade or class, are found in the schools. The majority of these pupils are mentally superior to their fellows and show it in their work. Such children are easily located by examining the age-grade status of each child in the school. Another procedure not uncommonly followed in locating naturally gifted children is that of discovering the acknowledged leaders among the children themselves. It is a law of the social nature of the individual to group himself with others under a leader who is definitely superior in some trait to the group as a whole. This trait of leaders among school children is superior mentality. These are all valuable means of locating the superior child and no one should be used to the exclusion of others.

The gifted child must be trained in leadership during his school days by actual leadership under mature guidance. If we read the lives of outstanding characters it becomes evident that the qualities that make for leadership appear early in the life of the gifted child. He should learn early to assume voluntary responsibility for the successful execution of school projects within his level of ability and maturity. Participation in scout patrols, or the direction of auto traffic where pupils cross less busy streets, offers the superior and older boy an outlet for certain of his natural abilities. The boy and girl-scout movements with their stress on character formation, high ideals of thought and action, physical and mental health, provide settings for the emergence and development of leadership. Were it not for organizations of this type many girls, and especially boys, would be found with gangs of questionable interests and activities.

The school athletic program, broadened sufficiently to include grade and class as well as inter-school competition, provides opportunities for the development of natural leaders. Among the great Americans today are many who gave their utmost on gridiron, baseball diamond, or basketball court, for the standing of their schools.

As an activity and objective of education, citizenship has been fostered in the schools for more than a generation. It has been cultivated in various ways, through student councils to oversee the conduct of group and individual activities; by communal organization of the entire student body for self-government under guidance in matters pertaining to conduct, safety, health, and athletics. Within the limitations of these citizenship activities, many boys and girls forge to the front in leadership.

The sodality movement in the Catholic schools is the very acme of supernaturalizing the natural interests and activities of growing children. Christian citizenship and leadership are fostered in character development that should and does carry over into adult life. This movement cannot be too highly recommended as a means for training Christian leaders for the new order.

In this brief discussion of procedure in locating and

educating the gifted child for leadership in the new social scheme, the principles of thought and action embodied in the new, yet ancient, philosophy are left to the last because of their importance. The Ten Commandments, the principles of justice and charity, are the foundation stones of ordered society. Their application and administration are clearly dependent in a large degree upon the leaders who stand forth from among their fellow Christian citizens. The schools then, must foster these principles and infuse them into the life patterns of the pupil who as a leader or an intelligent follower will be the citizen of tomorrow.

With Scrip and Staff

THE Pilgrim and Mickey Mouse met on Thanksgiving Day afternoon. What he thought of me I do not know, for his glances were leveled at the fourth-story windows, and he was busy avoiding entanglement with lighting poles, marquees, and other lofty objects on his line of march. Helplessly swaying in the November gusts, he was towed around the corner by ropes that looked like threads. As he was followed by boob Horsecollar, the Big Bad Wolf, and a procession of comic-valentine heads, he swerved back for a moment, and I thought I detected a little leer on his jovial, helium-filled countenance. "Go home and read Arthur Brisbane," he seemed to say, "and you will see some mental boobs bigger, and emptier, than anything you see in this outfit."

I was not disappointed in following Mickey's sage advice; for Mr. Brisbane's recent remarks on "Haeckel and the Human Soul" were as gaseous as anything you desire. If you peruse this Brisbane gem, which by this time has covered the continent from Labrador to Point Loma, you will find the usual process at work. An empty lay figure is inflated with praise. The big boob is made to look pompous and impressive, and invited to speak his mind on things that he knows absolutely nothing about.

"Read Haeckel," says Mr. Brisbane, "in the public library." He "was as learned a man as ever lived, barring, perhaps, Aristotle." Haeckel had a "cold mind" (like a fish?), and examination of the "evidence on both sides" taught him that the hope of immortality was the "highest point of superstition." "Haeckel discovers not a single scientific proof for the immortality of the soul." Religious faith, says Brisbane, has "saved the trouble of thinking" for "the masses of mankind." So do not worry. Haeckel, and "the empirical data of modern biology," say that immortality is all hooey. But your "inborn beliefs" will comfort you. "Read the book if you can, and then disprove the scientific argument in your own mind, for your own sake."

Alas for Haeckel, and Mr. Brisbane, a living, not a dead biologist has appeared upon the scene. With as jovial a countenance as Mickey Mouse, he carries with him, as do biologists, a sharp needle, to dissect cells and protoplasm and such. Last month he gave the needle an extra

polish, and stuck it up to the hilt in Herr Dr. Haeckel's stomach. If you wish to study the ruins, you can view them in *Thought* for December, 1934. ("Haeckel, the Ex-Scientist," by J. Assmuth, S.J., Ph.D.) You will find there some other timely articles as well. The Rev. Dr. James E. O'Mahony, O.M.Cap., treats of the "Literary Significance of St. Francis of Assisi." Father Muntch answers the question in ethnology: "How Did Culture Spread?" Two historians, Francis S. Betten and Seraphin Muller, discuss, respectively; "Ptolemy the Geographer" and Father Serra, the "Apostle of California."

For the benefit of the Brisbanites, let me summarize some items proved by Father Assmuth.

1. Haeckel was a great scientist in a limited field: the lower marine fauna.
2. Beyond that stage, he was a propagandist; a confirmed notoriety seeker, who strove to erect his own Hall of Fame while still alive.
3. He used notorious "hook-or-crook" methods to prove his theories; which were actuated by a consuming hatred of religion: as the "Monistic Pope."
4. He specialized in coining Greek words when facts contradicted his theories, *caenogenesis*, *promorphology*, *perigenesis* of *plastidules*, etc.
5. His sun has set in the scientific world: to enjoy a wan afterglow in the land of columnists and Sunday supplements.

All "early religions," says Brisbane, implied immortality. Haeckel asserts "many uncivilized races had no notion either of immortality or of God." But when the dead and the living unite to ignore the highly empirical fact that the immortality of the soul *can* scientifically be proved; indeed is a necessary consequence from any reasoned explanation of human phenomena, why worry over such contradictions?

MY Thanksgiving meditations were interrupted by a screech from an urchin perched on a moving van, who wanted to know: "How would the big feller look if you could see him from the *inside*?" By a coincidence, this is the question raised by no less a person than P. W. Wilson in his review of Hilaire Belloc's "Cromwell" (New York Times Book Review, December 2, 1934). Mr. Wilson does not puncture Belloc with a needle. He gives his solid substance a dig in the ribs, comparing him with John Buchan as a biographer of the Protector. "Mr. Belloc is a Catholic of the Catholics who writes of an anti-Catholic, as it were, from without." And he adds:

Mr. Buchan shows us the flesh tones of the man in what is to him a natural and familiar atmosphere. Of Cromwell's virtues and failings, sanity and excesses, habits, home, health, and friends, he thinks in terms that to him are normal. Without embarrassment, he could dine with Cromwell.

Belloc, being a rank "outsider," can but shed upon Cromwell "what we may call the blue rays of a neon light. Cromwell lives and moves and has his being. But as a corpse. Spiritually, he is in decomposition."

No one, I judge, could induce Mr. Wilson to love Mr. Belloc. Nor Mr. Belloc to love Mr. Wilson. And every

Britisher has a right to dig a fellow-Britisher in the ribs. But did Mr. Wilson, deeply convinced Christian that he is and friend of all things holy and reputable, reflect that his adoption of this canon of criticism would deal blows to fair truth far afield of Hilaire Belloc's massive form?

If Mr. Wilson really means to rule out, as shedding ghastly neon lights on brain corpses, all non-insiders from discussing the figures of the past, I shall gladly ride along with him. This would sweep away with one blast all the unintelligent non-Catholic discussion of the Middle Ages (and all the intelligent ditto as well). Out would fly the Michelets and the Guizots, the Rankes and Gregoroviuses and G. G. Coultons. The non-Catholic commenters on Spain, Latin America, Mexico, would lose their jobs: the Anita Brenners, the Waldo Franks, etc. But, to be specific, why must a man be a Protestant (and a Buchan type of Protestant), to venture an opinion on a man who was actively occupied during his life in musing up Catholics and condemning them to ruin and slavery? Is the history of the British West Indies—to take but one example—such an esoteric secret? Or why can only Protestants, Jews, and unbelievers discuss “impartially” the lives of Popes, saints, and Catholic laymen? Why are they best qualified when they deny the elementary assumptions of their subjects' philosophy of life? Do not ask me, nor trouble good Mr. Wilson. Try it on Horace Horsecollar.

THE PILGRIM.

Literature

Two Literary Groups

WARD CLARKE

WITHIN the space of the past six months I have attended two literary meetings. From one I departed depressed by the materialism and fleshiness of a so-called poetry society which holds a circuit court in our well-known Greenwich Village. From the other I came away infused with enthusiasm induced by earnest young Catholic collegians zealous for the improvement of the Catholic novel.

The press reports of the Catholic meeting, immediately after the event, were very brief and decidedly transitory and gave no hint of the importance of the matters discussed. Since that time no news of that animated gathering of young men and women has appeared in the secular newspapers or magazines. Not so of the denizens of the attics of the Village. Only a few weeks ago the front pages of the newspapers revealed that two of the members of the “poetry society” had been arrested together; one, a very young girl, for disorderly conduct; the other, an ex-convict, on charges of seduction. And, even prior to that intriguing flash, every newspaper in the city had carried extensive accounts of the antics of this particular group during the famous Poetry Week held annually in the Village.

Now, Heaven forbid that we should envy any group such kind of publicity, but surely we have cause to wonder why the madcap actions of one set of people should be

considered far more important than the orderly movements of a really constructive meeting. However, to a knowing witness, the respective news values of the two groups would have seemed perfectly natural, for, it is accepted, even in this day, that effects are merely the outgrowth of particular causes. And healthful effects are prone, in this modern world, to go begging for publicity, because healthful causes are not usually startling or bizarre.

Be that as it may, I journeyed to my Greenwich Village meeting with an open mind. A friend of mine, who likes to play the apostle, having managed to procure an invitation to a “poetry meeting in the Village,” and having kindly asked me to go, “to see what it was all about,” I accepted.

However, to find the literary “salon” of the society was not so easy, for the twisting, turning streets of the Village assumed labyrinthine proportions to my untrained eye, and I softly wondered whether or not such a maze-like environment had anything to do with the mental quirks of the inhabitants of this alleged Bohemia.

We finally located our destination in a street which used to be notorious for the number of murders it invited in the days before it fell prey to studio builders. We hesitated a moment for a very hasty examination of conscience before summoning up the courage to ring the bell of our host. Then, while we waited bravely, the door was opened by a nondescript female, who, with fawning imbecility, led us up a dark stairway and into a dimly lit, musty room crowded with people; whereupon we were immediately ushered to a very narrow unoccupied space on the floor, given pillows and told to rest our backs against a rickety bookcase, on the top of which leered a bronze bust in imminent act of falling on our heads.

We were not long in discovering that we were in the midst of as choice a group of deluded people as one could ever hope to meet, and that, though safe from physical harm, we could not be sure that this was quite the place for people of even our hardened sensibilities. In the first place, we did not like the murky darkness of the room, a darkness broken only by the light of a single candle which was held aloft over the shoulder of whomever happened to be reading or speaking at a given moment. For some reason or other, we had always associated candles with holy places, or with Beatrix coming down the stairs. Secondly, we were not over pleased to meet one celebrity whose chief claim to fame lay in the fact that she had written a biography about her child, who could claim merely a blood relationship and not a legal connection with its father, one of our former Presidents. Nor was it particularly enjoyable to shake the hand of a neurotic who was well known as the author of “an awfully clever book—naughty, you know, but smart.”

However, we girded up our moral and spiritual loins and decided to listen to a few of the offerings of the poets, for we argued that though we might have been foolish to come there there was really no chance of harm. Besides, we had entered just at intermission between readings, and refreshments were being served. Had we known

that these consisted of dusty crackers and new-born whisky, which even I refused, we might not have stayed.

And now the readings began anew. And of all the neurotic, pessimistic, fleshy, unbalanced, and meaningless drivel! Young men with strangely rolling eyes and insinuating tones of voice murmured of matters which are best left unrecorded. Young women, though less bold, plained a despair and weariness with it all which made an unholy complement to their masculine companion's verses. Old men sighed in execrable rhythm to the effect that "she didn't come back." Old women contented themselves with sipping fire water which even the early Indians would have spurned. Everyone acclaimed everyone else and agreed that it was all most wonderful. But, at a meaningful nudge from my companion, I made ready for a spring, and, in the midst of the applause, we got up and rushed out desperately into the fresh air. "What crackpots!" whispered my companion, the lady apostle, as we safely made our escape.

Now I offer in evidence the above experience in a very feeble attempt to explain away the marked hesitancy and unwillingness that I displayed when I was again invited by my friend to attend a literary meeting; an unwillingness which continued even after I was informed that this meeting was to be held under the auspices of the Catholic Book Club. But the real reason for my ungracious attitude was founded in the fact that I really was not particularly interested in literary meetings of any kind, nor, for that matter, in the Catholic novel, the subject of the proposed meeting.

You see, for months before my visit to the Village, I had been hearing from various friends vague reports of the coming of the Catholic novel. There seemed to be some doubt about whence it would emerge, but the fact of its ultimate appearance seemed secure. But this did not unduly surprise me, for I have grown up in a world which shouts aloud the coming of "blessed events" even before the interested parties themselves make public the joyous news.

Therefore, I was not instantly seized with that hushed awe which filled the ancient Latins upon the first rumbling sound from their native mountains, for I had been drilled in only one classical allusion and, unfortunately, there was something about a ridiculous mouse in that story. Indeed, my attitude still remained that of an ignorant cynic, for, the term Catholic novel had always brought to my mind such ambiguous combinations of words as German silver, which isn't silver; fool's gold, which isn't gold; or French leave, which isn't any leave at all.

Then, too, I never could get really worked up over this lack of Catholic novels, this dearth which was so deplored by my energetic friends. I felt that we had the best historians, essayists, satirists, and poets of the present day and that to cry over the fact that we were not also writing the outstanding novels was a bit presumptuous on our part. After all, I argued, the novel is comparatively the lightest and least intellectual form of real literature and, moreover, we could claim that field, too, if we wanted to melt down some of our big guns and make smaller ones

in order to lay a literary barrage at the shorter range.

But, even as Pharaoh, I hardened my heart and remained in my accustomed state of indifference with respect to the announcements of the coming of our novels and of the means by which our leaders were trying to arouse interest in the question. However, a friend's insistence is a fearful thing, and I found myself attending the session, albeit in the mental guise of a gentleman from Missouri.

To relate my amazement at the intellectual quality of the speeches made by young collegians, and the severely honest criticism which they level at the generality of Catholic fiction would be but to make a general confession of profound ignorance; to tell of the constructive proposals advanced by them would be but to arrive months late with the news. Everyone knows of the vision, clear-sightedness, and sanity with which the entire subject of the Catholic novel was discussed. All who were present were struck by the earnestness and feeling with which each speaker was imbued.

Suffice it to say, that though I may have come in scorn, at least I remained to praise. And I felt very proud to be of that Faith whose members can conduct forums on vital questions with all the sanity and sincerity which mark their devotions and their spiritual exercises. So proud was I, that I completely forgot my late unwillingness and slothful disinterest.

So it was that, when finally I tore myself away from an interesting knot which still continued the discussion after the meeting, I felt very much like saying something on the subject myself. Therefore, grabbing the arm of the lady, who likes to play the apostle, I began to enthruse over the outcome of the meeting.

"How different," I said, "from that crazy meeting in the Village! No neurotics here today. We may not get any press reports or acclaim or applause for it. No, we may not even get a Catholic novel out of it. But at least we have sanity and morality and a sound outlook on literary problems. There should be more of these meetings. An effort should be made to get even more people interested in such gatherings." I paused to open the door leading to the street.

"Is that so?" asked the lady who plays the apostle, and, for some strange reason, there was a kind of amused smile on her lips as she said it. Some day I'll have to ask her what she was smiling about.

ST. BERNARD

Were I a poet, I had rather
Written as Bernard of God the Father
Son and Holy Ghost, than penned the litanies
Of passion Abelard sent Heloise.
Bernard is writing, the monks said when the snow
Drove like a quill through the cloisters of Clairvaux.
Bernard is praying, and a smile of stone
On the Virgin's statue melts to flesh and bone.
Bernard is dying, a poet's angel said.
Jesu, Jesu dulcis . . . Bernard is dead.
Here's my hosanna to Bernard the bard
Who wrote love letters better than Abelard!

ALFRED J. BARRETT, S.J.

A Review of Current Books

The Maid of France

JOAN OF ARC AND HER COMPANIONS. By Jehanne d'Orliac. J. B. Lippincott Company. \$3.00. Published November 22.

THIS book was meant to read like a novel, and it does. It would be difficult for any biographer with a modicum of literary ability to narrate the dramatic succession of events in the life of the Maid without seeming to write fiction. But why should the story be retold? The blurb on the wrapper announcing a "new and convincing theory" makes one suspicious. It promises a real Joan in place of the "stained-glass window" of the chroniclers. The new theory is that she was merely an instrument used for a time by Yolanda of Anjou and then cast aside when soldiers and populace had been aroused and inspired by her brief presence. The impression of reality is to be produced by the simple device of painting a few of her companions-in-arms in more vivid colors. All this may help to sell the book, but it adds little to its value.

Still the story is well worth reading, not because of anything new in theory or in fact but because it is the story of the "Daughter of God," who was intensely human in carrying out her Divine mission. This reviewer recommends Mme. d'Orliac's study for the same reason that he has recommended several others: the intrinsic interest in the incomparable Maid herself.

What precisely does the author mean when she writes: "We do not exclude the miracle, we merely give it a different emphasis. The miracle is not in Joan's coming: it is in the Maid herself"? Is not this very much like the folly of ruling God out of the universe because the workings of Nature are so marvelous? Emphatically, Joan was not "just a human being like any of us" who soared to infinite heights "by her own strength." We admire the girl in her teens whose presence radiated purity while she slept full-armed among a hardened soldiery. We admire the shepherdess who was always "sure of herself," dashing boldly into battle, moving with easy grace among the courtiers, confounding her learned judges by her witty retorts. We understand the woman who loved fine clothes and fine horses, who knew how to suffer want and how to abound, but who, withal, was devoid of human attachment, set no value on riches, and dispensed lavishly the gifts that were given her. She never lost her head; "by ignoring evil, she vanquished it." Her prudence, her humility, her courage, and consciousness of power may be called human or superhuman, but the Maid herself is an enigma without her Divine call and her constant recurrence to her Voices. We pity her in her loneliness, disowned by her ungrateful king, betrayed by her comrades, burned at the stake by her enemies. But her ennobling influence during her life and the inspiration she holds today are due to the fact that she was a Saint and did the things which only the Saints can do. R. CORRIGAN.

Modern Medievalists

THE DOCTOR IN HISTORY. By Howard W. Haggard. Yale University Press. \$3.75. Published October 30.

THE titles of Dr. Haggard's previous books, *Devils, Drugs, and Doctors*, and *The Lame, the Halt, and the Blind*, would warn readers not to take the medical historical features of them too seriously. The author was manifestly writing in popular vein and looking for sensational features in the history of medicine. Now that we have a more serious title it seems too bad that since Dr. Haggard is catching the attention of a number of readers he does not know more about the history of medicine. For him, apparently, surgery begins with Ambroise Paré in the sixteenth century, and he knows nothing of the surgery of the thirteenth and fourteenth

century, though nearly a dozen textbooks of surgery were written at that time. We not only have their books but we know that these surgeons of 700 years ago anticipated us in the use of anesthetics and antiseptics. To read their books is to have brought home to us that the men who built the great Gothic cathedrals, founded the universities, and created enduring literature in every country in Europe, when they turned their attention seriously to surgery made their lasting mark on this specialty.

In contrast, the surgery of the third quarter of the nineteenth century was an utter disgrace. No wonder that Nussbaum, the great German surgeon, head of the General Hospital in Munich with some 5,000 beds, declared, "I will operate in that hospital no more." His operating mortality the preceding year had been over seventy-nine per cent, that is to say, nearly four out of five of all the patients he operated on died. It was not his fault but that of the dirty hospital and the unfortunate methods of dressing surgical wounds. The medieval surgeons employed linen cloths soaked in strong wine and as the wine evaporated the dressings became dry and bacteria were killed in the process. The medieval surgeons did not know anything of bacteria but they noted that in this way they saved countless lives.

What is true of surgery is still more true of the treatment of insanity in the Middle Ages. Like so many others Dr. Haggard is of the opinion that humane care for the insane came only in comparatively recent years. One of the most striking passages in the history of medicine is that in which Bartholomew the Englishman suggests the causes and the varieties of insanity and the modes of treatment: "The insane should be refreshed and comforted and withdrawn from cause of dread and matter of busy thoughts." Sometimes they may need to be "bound so that they hurt not themselves and other men." But writing before the middle of the thirteenth century he anticipates the modern treatment of the insane: "They must be gladdened with instruments of music and some deal be occupied." Seven hundred years ago he was recommending the entertainment and occupational therapy of the insane.

Dr. Haggard has written an interesting book, but he might have made it more interesting and of real value. One phase of his knowledge is thoroughly commendable. He insists that witchcraft did not develop during the Middle Ages but in what is called modern history. It began at the end of the fifteenth century and reached its height in the seventeenth century. He might have added that the Catholic countries were ever so much less affected by the witchcraft delusion than the countries which had accepted the reform of doctrine of the literal interpretation of Scripture.

JAMES J. WALSH, M.D.

Vindication of a King

THE RISE OF THE SPANISH EMPIRE. Vol. IV. By Roger Bigelow Merriman. The Macmillan Company. \$7.50.

TO praise the wide erudition and lucid style of Dr. Merriman is to amplify the obvious. In the present volume of his massive work upon the Spanish Empire he deals with the personality and reign of Philip the Prudent. The author has long been recognized as an outstanding authority upon the rise and decline of Spanish Imperialism. This reviewer may leave to others the appraisal of Dr. Merriman's latest volume in its political and economic aspects in order to deal with the religious side of the work.

Dr. Merriman reveals a deep admiration, and a real appreciation, for the character of the much maligned Philip of Spain. No Catholic Monarch of modern times has been more severely attacked. Philip is still regarded by many as the personification of ruthless "Romanism," as savage and persecuting bigotry incarnate. The picture drawn by our learned author is a far different one. Philip II was a man of the sixteenth century. His life was cast in an age of religious struggle; he was keenly conscious of a sacred mission to preserve Catholic unity in Spain and to defend it

throughout Europe and his Empire. He struggled in vain to salvage Christendom. In his century Catholic and Protestant alike used violence, and employed the secular arm—the former to preserve the City of God, the latter to disrupt and destroy the legacy of twelve centuries. In this light Philip II should be judged. As a king and as a man he had glaring faults. A centralizer, he failed to trust subordinates and thus handicapped the ruling of his vast Empire. Again, he tended to identify the cause of God and his Church with the temporal interests of Spain. But in general Philip compares most favorably with other rulers of his age. A loving husband, a gentle father, kind to his servants, sincerely religious, even pious, simple in his habits, a tireless laborer *pro bono Ecclesiae et Regno*, he merits our admiration. He was, in all, a great Catholic king and a real Christian gentleman. Many will read with interested surprise of the frequent clashes between Philip and the Papacy. Again, his semi-hostility to the Jesuit Order will be somewhat astonishing to a large number of readers. But all deduction made, Philip strove to promote the glory of the Lord as he saw it.

Some minor slips should be noticed. On page 239, Dr. Merriam writes: "In the Philippines the Society [of Jesus] might be seen at its very best. Its members showed none of the unscrupulousness that gained them an evil name in Europe." This remark is unguarded. On page 293, the author accuses Philip and his Council of plotting the murder of Elizabeth. He cites Torne, Mignet, and Froude as authorities for this charge, none of them reliable on such a point in this reviewer's opinion. On page 297, he states that the news of St. Bartholomew "was celebrated in Rome with processions and rejoicings," but does not inform the reader of the garbled accounts of the massacre sent to the Pope from Paris. On page 483, it would be well to note that Mariana's views on tyrannicide were condemned by the General of the Society of Jesus. On page 500, it is stated: "The Jesuit mission for the subversion of Elizabeth's throne, of which Campion and Parsons were the leaders, began to work in 1580." As to Parsons, the record is not yet in, but Blessed Edmund Campion came to England for a purely religious purpose and died for his Faith alone.

Such slips are but minor blemishes in a masterly work. It is a pleasure to see from a Harvard Chair what is in reality a vindication of the memory of Philip of Spain and an appreciation, deep and scholarly, of his work. The Empire is gone, but despite human faults, sins, and errors, Spain spread the Cross and Catholic civilization over a continent, and to the islands of the Orient. Within her Empire the Indian survived and was Christianized. The Eucharistic Congress at Buenos Aires is a splendid reminder of the legacy of Spain. LAURENCE K. PATTERSON.

Shorter Reviews

THE BURDEN OF BELIEF. By Ida Fr. Coudenhove. Sheed and Ward. \$1.25.

THIS book will prove valuable for those who wish light on some of the questions that are troubling Catholics in Germany. It is a dialogue between a woman who is upset by the contrast between the splendid physical humans emerging under the fervent upsurge in Hitler's Germany and the supposed inferiority of Catholics, and a man who attempts to answer her questions. The questions she raises have little bearing on this country; the "splendid pagan" does not exist amongst us, and the scandal caused by his apparent perfection is not one of our problems. The perfection, even physical, is all on our side, as a visit to any Catholic college will show. Nevertheless, in some of the answers to the troubled "She" the reader will find some fine understanding of the real inwardness of Catholicism, as distinguished from the sickly sentimentality of too much of the pious and ascetical writings that reach us from Europe. The criticism of this yielding softness is the best thing in the book. It is not possible, however, to accept the solution offered of the educational problem. It is not true to say

(p. 79): "It is in nowise her business—if you mean the teaching Church—to issue advice or orders in regard to human education on its natural side." This view is explicitly condemned by Pope Pius XI in his Encyclical on Education. The author is likewise wrong in her theology of the "natural man" and his relation to the supernatural. The book bears no Imprimatur. The translation is very well done. W. P.

DIAMOND JIM. THE LIFE AND TIMES OF JAMES BUCHANAN BRADY. By Parker Morell. Simon and Schuster. \$3.00.

DIAMOND JIM was in his day the typically classic exponent of the "Age of Glare" in which he lived. His faults, though many, were all illustrative of the philosophy of Falstaff—"the more flesh the more frailty," and Diamond Jim's flesh was expansive and ponderous. His one virtue, charity, was as real as his flesh was abundant, and far more efficacious and enduring, for it merited him the saving grace of the last Sacraments before death and a Christian burial. His biography is not a textbook for children, and even adults should exercise restraint and circumspection while reading its pages. His most intimate associates were such worthies as Luscious Lillian Russell, the Boston Strong Boy John L. Sullivan, the Glorifier Flo Ziegfeld, the prince of architects Stanford White, and a host of other equally notable personages whose flair for publicity, self-indulgence, and all obtainable gratifications of the senses, was magnificent and unrestrained. His own personal preference for real diamonds and his acquisition of many enormously valuable jewels won for him a sobriquet blatantly expressive of his individual taste and habits.

M. J. S.

AGNES IRWIN. By Agnes Repplier. Doubleday, Doran and Company. \$1.50.

AGNES REPPLIER, well known for her biographies of the indomitable missionaries, Père Marquette and Mère Marie, tells with her customary wit and insight the story of an educational pioneer. Agnes Irwin, first Dean of Radcliffe College, fearlessly championed the cause of education for women. In a time when most young women sewed, cooked, and embroidered, and were expected to work with their hands, Agnes Irwin preferred to work with her head. Reading and studying were her *métier* and the only lines along which she could hope to develop her personality and earn a livelihood. Sensible enough to appreciate the sanity of the conservatism of youth, the significance of tradition, and the value of an optimistic outlook on the future, she guided Radcliffe through the perilous years of its inceptive period. For blundering, temerarious youth, rushing inevitably to false conclusions, yet never without some glimpses of sense, some moments of intelligence, she had an almost perfect understanding. Miss Repplier's chatty little book reads entertainingly. E. J. C.

THE PASSING CHAPTER. By Shane Leslie. Charles Scribner's Sons. \$2.50.

REMINISCING on the events and personalities in English life for the past eighteen years, Shane Leslie presages a rather gloomy outlook for the future. A sententious prose and an iconoclastic attitude on world affairs in general characterize his book. While Mr. Leslie seems eager to criticize the fabric of contemporary English life, he is nevertheless at a loss to offer constructive suggestions for its social and economic rehabilitation. His ranting comments on the present state of the British Empire, on women's dress, the Americanization of British sport and British crime, dancing, the cinema, and the effects of the War make for desultory reading, alleviated somewhat by an occasional gleam of pungent wit. However, in his would-be caustic evaluation of the effectiveness of religion in modern England, Mr. Leslie strays far afield. Such lines as the following on page 206 indicate clearly the poverty of his observations:

The priests can make chaplains to peers, attract literary vagrants, and influence the poor and Labour. But the mid-

dle class, the professional ranks and the cultured community are not reached by the present Catholic clergy.

Perhaps, one might add, when the classes referred to lose some of their intellectual snobbery and smug complacency, the Catholic clergy may work effectively among them. Mr. Leslie ends his highly opinionated book in a note of complete frustration: "Religion is fading into the background. The landmarks have been rooted up and the old beliefs challenged and laid aside."

"Challenged" yes, by pseudo-philosophers and quasi-satirical essayists, but, never, "laid aside." Catholicism in England today is a synonym for consistency in the face of theological vacillation and sedulous imitation and as such offers definite criteria of religious beliefs to all Englishman, Shane Leslie notwithstanding.

E. J. C.

Recent Non-Fiction

A PILGRIMAGE OF IDEAS. By Sherwood Eddy. Perusing the survey that the author has made of his three-score years, one hesitates about concluding that he has got wisdom with age. That he has had a varied and kaleidoscopic career is evident from the first part of the volume. He has traveled much and has met many notables, and of these he writes entertainingly. His pilgrimage in the realm of thought, however, seems not to have been quite so felicitous, particularly in the attitudes he has developed towards morality and religion. While professedly a theist, he is scarcely a supernaturalist and far from sympathetic either to organized religion or asceticism. Morally he is an ardent believer in birth control and kindred immoralities. On social and economic theories his sympathies run toward Marx and Soviet Russia, though not without decided limitations. One wonders, among other things, that his philosophical bibliography did not include great thinkers like Augustine and Aquinas. (Farrar and Rinehart. \$2.50)

THE EPISCOPAL CHURCH. By Theodore St. Clair Will. The story of Episcopalianism in America. One suspects that many of the author's confreres will not accept his explanation of the Episcopal doctrines, which not infrequently are considerably out of harmony with Anglican and Episcopalian tradition. At times the author's history is inaccurate, while his bias against "Rome" is quite patent. (Morehouse. \$1.50)

THE TRANSLATED BIBLE: 1534-1934. Edited by O. M. Norlie. Commemorates the 400th anniversary of Luther's translation of the Bible; published under the auspices of the National Lutheran Council. Chapters contributed by distinguished Lutherans and have to do not only with Luther's translation but with many other aspects of the Bible. Much emphasis is placed on Luther's assumed popularizing of Holy Writ, though it is a matter of history that before his version of the Bible appeared there were thirty printed editions in German, nineteen in Flemish, twenty-six in the French, and in all 104 completed printed editions, besides ninety-four partial editions of the Bible in modern languages. Incidentally, one notes in some of the chapters a Modernistic attitude towards Holy Writ that it is hard to imagine would have met the approval of Luther. (United Lutheran Publication House, Philadelphia)

THE CUBAN CRISIS AS REFLECTED IN THE NEW YORK PRESS (1895-1898). By Joseph E. Wisan, Ph.D. An intensive study of the dispatches, reports, editorials, feature stories, etc., in the New York newspapers prior to the Spanish-American War. From this the author contends that the war "would not have occurred had not the appearance of Hearst in New York journalism precipitated a bitter battle for newspaper circulation." The yellow press exaggerated happenings and atrocity stories during the Cuban insurrection, and some, after the Maine explosion, seemed "deliberately intended to inflame the public." Says the author: "Hearst's famous reply to the artist Remington's complaining that there was no war in Cuba—'You furnish the pictures; I'll furnish the war'—well illustrates the degree of objectivity that prevailed." Dr. Wisan has presented an absorbing picture of the marshaling of public opinion by the press during that period. Published November 28. (Columbia University Press. \$4.50)

Communications

Letters to ensure publication should not, as a rule, exceed 500 words. The editors are not responsible for opinions expressed in this department. No attention will be paid to anonymous communications.

An Apostolic Voice Calls!

To the Editor of AMERICA:

The Marquette League for Catholic Indian Missions with offices at 105 East 22nd Street, New York City, again follows its usual practice of making a special appeal at Christmas for one of its neediest Missions. This year the appeal is in response to the urgent request of His Excellency, Most Rev. Ralph L. Hayes, D.D., new Bishop of Helena, Mont., in behalf of the Ursuline Sisters' School at historic St. Ignatius Mission. Bishop Hayes pleads:

The problem that now confronts me is the saving of the Ursuline Sisters' School among the Flathead Indians. The Sisters at St. Ignatius Mission have no funds of their own. They are entirely dependent upon charity. Far from receiving any tuition from the Indian girls, the Sisters must clothe, feed, and shelter these girls as well as instruct them in their religion, teach them all the branches of the school curriculum and train them in the domestic arts. Some of these girls are orphans, the only home they have is the Ursuline School. Left to themselves, the Sisters face the heart-rending prospect of being compelled, by lack of means, to close their school, thus endangering the Faith of many of these little girls. This is my first appeal. I have every confidence that it will meet with a generous response from our Catholic people. Our Holy Father, in a recent private audience, gave His special blessing for all those who contribute and I add my own humble blessing and thanks.

We must help this great Bishop to save the Ursuline Sisters' School at St. Ignatius Mission. I have visited this Mission a number of times. The Ursuline Sisters have done splendid work for the girls of the Flathead Indian tribe. I can assure you that the closing of their school would be nothing short of a calamity. It is the only Catholic Mission School for girls on this vast reservation.

The Sisters will need plenty of plain food to nourish the bodies of these little girls and fuel to keep them warm against Montana's usually bitterly cold winter. I know our Catholic people and the friends of our Indian Missions will want, if at all possible, to send this apostolic Bishop a real substantial sum to keep this worthy Mission school going until times get better.

In the name of our Infant Saviour, I urge our friends to give what they can in response to Bishop Hayes' touching appeal.

New York.

(RT. REV. MSGR.) WILLIAM J. FLYNN,

Director General, Marquette League.

Suppressing the Sign

To the Editor of AMERICA:

A boxing fan recently told me that it is quite common in Philadelphia to see boxers after shaking hands, and before the bell, "Sign"; and sometimes both boys in the same bout, and he named a non-Catholic boxer, who always "Signed," convinced that it brought good luck.

A seminarian once told me that at a hotel at dinner with seven others, strangers, he made the "Sign," and that the next morning as he hurried up the Boardwalk for early Mass, he heard a more rapid foot coming up close behind him. Fearing an attack he turned to look in a store window, as a man, a diner of the evening before, said, "I noticed you 'Signing' yourself last night. Are you a Catholic?"

"I am."

"Well, I am a Mason for thirty years, tied up by business connections. Tell me, how can I get back to the Catholic Church?" Philadelphia.

JOHN W. KEOGH.

Chronicle

Home News.—President Roosevelt returned to Washington from Warm Springs, Ga., on December 6. He had received various relief proposals from members of his Administration. Relief Administrator Hopkins on November 28 advocated a Federal Work Relief Corporation with an appropriation of \$8,000,000, to include a permanent civil-works administration. Secretary Ickes on December 3 suggested a construction program large enough to "do the trick until private enterprise comes in to take up the slack." A proposed program for industrial recovery was presented to the National Association of Manufacturers on December 3. It advocated a balanced budget, return to the gold standard, a non-cumulative manufacturers' sale tax, modified government control in labor relationships, and opposed government competition in industry and centralization of government control over business. Donald R. Richberg, addressing the Association on December 5, admitted the failure of the NRA in some of its aims but insisted that its fundamental principles must be continued in permanent legislation. On December 1 Senator Borah urged the complete reorganization of the Republican party, that it might be in more liberal hands. This was sharply opposed by Henry P. Fletcher, chairman of the Republican National Committee. A Federal Judge in Birmingham, Ala., on November 28, ruled that the right of the TVA to produce and sell electricity depended on whether it engaged in the electric business as a primary enterprise, or merely salvaged excess waterpower as an incident to its other operations. On November 30 the Federal Department of Justice began injunction proceedings against the Houde Engineering Corporation of Buffalo, starting the first court test of Section 7a. On December 3, the Federal Communications Commission opened its hearings under the Communications Act, to investigate the need for further legislation. The Senate investigation of the munitions industry reopened on December 4.

New President in Mexico.—General Lazaro Cárdenas was inaugurated as Mexico's forty-fifth constitutional President, on November 30, for a six-year term. In his inauguration address, he stated that his "Government would encourage Socialistic education," describing Socialistic education as "a fitting movement to see that the consciences of the children embrace and understand human activities from a scientific and broad viewpoint." The school is to "enlarge its activities, establishing itself as a better collaborator with the syndicate of the agrarian community cooperative, and combating, if necessary even destroying, all the obstacles which oppose the liberalized advance of the workers." He stated that while sincere friendships with other nations will be cultivated, "Mexico will neither interfere in any way in the internal affairs of other countries nor allow other countries to interfere in hers." President Cárdenas' Cabinet included as Finance

Minister Narciso Bassols, former Minister of Education who was greatly responsible for the sexual-education program. Tomas Garrido Canabal, extremely radical in opposing Catholicism, was appointed Minister of Agriculture. The Socialistic-education program went into effect in the State of Jalisco on December 3. The State had enacted its own laws without waiting for action by the Federal Government. The Acting Governor admitted that thirty per cent of the school children in the State failed to attend school as a result of the law. In Chiapas, four Indians were killed and sixteen wounded when they surrounded their church to prevent passively the removal of images. In Queretaro, the Governor ordered the dismissal of all public employes in the capital city who are married by priests, who profess the Catholic religion, or who allow their children to be baptized or confirmed.

Soviet Assassination.—At 4:30 p.m. on December 1, Sergei M. Kirov, one of the ten members of the all-controlling Communist-party Political Bureau, and principal aide of Joseph Stalin, was shot dead at Communist headquarters in Leningrad. The assassin was Leonid V. Nikolayev, a former official. Seventy-one persons were immediately arrested: thirty-two in the Moscow and thirty-nine in the Leningrad district. They were haled with drastic suddenness before the Military Collegium of the Supreme Court of the Soviet Republics. Sixty-six of these were executed on December 6, immediately after sentence had been passed upon them without prosecutor, defense counsel, or trial. They were charged with terroristic activities. Nikolayev, seriously wounded, was still kept alive, in the apparent hope that some information might be obtained from him. Drastic warnings against any repetition of such attempts continued to be uttered by Government radio and press. From Finland came reports of widespread unrest and attempted revolts in the northern timber and labor camps.

Spanish Corporative State.—A dispatch from Madrid, published on December 5, reported a movement to substitute a corporative state in place of the present Republic. The Cortes was to be abolished; a centralized authority vested in a single individual was to be established; and this authority was to be "assisted by a national council representing the major sectors of Spanish life." The proposal, it was said, had the approval of former King Alfonso, the Duke of Alba, and of Antonio Goicoechea; it was not intended in any way to be launched in opposition to the party or the efforts of Gil Robles, but on the contrary was meant to unite the Monarchists and the other Rightists into a common front.

New Austrian Diet Meets.—The Bundestag, legislative body under the new Austrian Constitution which is designed along the lines of Christian social justice, convened in Vienna for the first time. In addressing it Chancellor Schuschnigg, referring to Austrian re-armament, said that Austria must have the necessary weapons to protect her neutrality and to maintain peace and order

within her borders. He also declared that everything connected with spiritual and moral education must be left to the Church, a declaration which was interpreted as alluding to the efforts of the Heimwehr to control education by the formation of youth organizations similar to the Italian Balilla. *Oesterreichische Abendzeitung*, official Heimwehr organ, attacked the stand of the Church with regard to education. Rumors were current that the Reich Government was negotiating with Vienna for the toleration of moderate Nazism in Austria. The Government censor issued an order to the Austrian press prohibiting the publication of anti-German news. A new loan from Italy, in which other nations would also participate, was said to have been arranged, but considerable anti-Catholic propaganda directed against the new Austrian state was circulated throughout Europe.

Revolt in Bolivia.—While the Chaco War continued with varying success on both sides and the League efforts at peace made no headway, a revolt took place in Bolivia which was interpreted on some sides as the prelude to an early termination of the War. On November 27 Vice-President Jose Luis Tejada Sorzano, in the absence of President Salamanca at the front, peacefully took over the Government and appointed a new Ministry, Salamanca's Cabinet having resigned. The justification for the *coup d'état* was general dissatisfaction with Salamanca's conduct of the War. The personnel of the new Cabinet was taken to mean that Sorzano's regime would seek to terminate the War.

India and the Empire.—The decisive test on the National Government's plan for constitutional reform in India was provided by the meeting of the central council of the Conservative and Unionist Associations, representing constituencies throughout the country. A hostile amendment offered by the Marquess of Salisbury and strongly supported by Winston Churchill, suggesting provincial autonomy in India without central self-government was defeated by 1,102 votes to 390. Without ballot, but by a show of hands the Government's scheme was accorded overwhelming approval. The result confirmed and strengthened Stanley Baldwin as leader of the Conservative party despite a combined attack by the right-wing Tories and their anti-Baldwin allies, such as Viscount Rothermere. In the meantime, latest results in the triennial elections of the Indian Legislative Assembly showed that the formerly outlawed National Congress party would have by far the largest group in the new Chamber.

Saar Understandings.—Two basic agreements were reached on the future of the Saar and the plebiscite. At Rome, on December 3, the French and German Ambassadors to Italy, under the tactful presidency of Baron Pompeo Aloisi of Italy, signed a far-reaching agreement according to which Germany would pay France 900,000,000 French francs as settlement for the Saar mines if the Saar is returned to Germany, and for all other French credits

in the Saar. Coal will also be accepted, apparently in part payment of the amount. Germany likewise agreed to extend guarantees to the non-voting population of the Saar, and to extend to all the population, regardless of race, religion, or politics, full guarantees against persecution for a specified period. To the great surprise of all, Great Britain agreed at Geneva on December 5 to reverse her previous policy and allow her troops to be used with those of other nationals in maintaining order in the Saar region during the plebiscite period; thus obviating the embarrassing need of French troops. Plans were immediately set on foot by the League Council to set up an international force under the League's sovereignty. The odd question was troubling: Should they accept the Soviet offer to participate?

French Finances.—On November 28, the official journal published a decree signed by Premier Flandin establishing tariff increases for more than fifty products. The increases ranged from 40 to 100 per cent, and were not aimed at goods already under the quota system, but were a new addition to tariff restrictions. Steel wool, calculating machines, nickelware, automobile accessories, and oil-cloth were among the products affected. Nearly all the increases touched American business. On December 1, the Government's wheat bill was given to the Chamber of Deputies. It provided for abolishing the minimum price of wheat and for government purchase or exportation of surpluses. Thus the nation's three-year experiment in the control of excess supplies in wheat came to an end. A similar bill for restricting the grape crop was introduced. On December 4, the Chamber of Deputies voted the 1935 budget. Expenditures total more than 47,500,000,000 francs and receipts are estimated at less than 47,000,000,000. Thus the budget went to the Senate with a deficit of 600,000,000 francs. Socialists claimed that the deficit would actually be much larger because of the increasing extra-budgetary expenses and the decreasing tax returns. A furious battle for deflation of the franc was led by Deputy Paul Reynaud, former Minister of Finance. But Premier Flandin stood resolutely against devaluation, and won heavy support for his determination to preserve the present parity.

De Valera Gains in Free State.—In the triennial elections for the Irish Free State Senate, the Fianna Fail, the party led by President De Valera, gained seven new seats, while the Labor party gained one. The United Ireland party lost one seat. Ernest Blythe, prominent Blue Shirt leader and advocate of the corporative system for Ireland, narrowly escaped defeat. De Valera's group in the Senate will now total 29 members, against 22 before the elections, while the Opposition's strength was reduced from 38 to 31. It was thought likely that De Valera would use his new power to secure passage of several measures held up by the previous Senate, including bills banning the Blue Shirt organization and extending civil rights to young people. Sentiment against Great Britain manifested itself by turbulent scenes in Dublin and Lim-

erick cinema houses during the exhibition of a film showing the wedding of the Duke of Kent. Demonstrators hacked the film to pieces. Another result of the Anglo-Irish dispute was the adverse trade balance of nearly \$100,000,000 for the year ended October 31.

Hitler Ousts Brueckner.—Helmuth Brueckner was deposed as Governor of Silesia and expelled from the National Socialist party by Chancellor Hitler, the action having been provoked, it was said, by Herr Brueckner's radical tendencies. Recent utterances of Foreign Minister Constantin von Neurath were felt to foreshadow a more favorable attitude towards the League of Nations. A new law created Dr. Hjalmar Schacht, Reichsbank President and Minister of Economics, as controlling head of the recently constructed Reich Economic Chamber, which unites all German business organizations and chambers of industry, commerce, and trade. Passage of the law was regarded as a defeat for the radical Socialist wing of the Nazi party. Predictions that all credit transactions would cease to be a function of private initiative were general. The embattled Protestant clergy were informed by the Reich Government that unless a compromise is effected in the near future, the Protestant Church in Germany will be disestablished and Government funds will no longer be provided for it. Avoidance of a religious war was said to be the present aim of Chancellor Hitler.

Peru Crushes Rebellion.—A rising of Aprista and Leguista party adherents towards the end of November was successfully quelled by Federal troops who, after several hours of severe fighting, recaptured Huanavelica and Ayacucho, seized by the rebels. Many arrests were made and the prisoners immediately sent to a Government penal settlement. A priest was among those slain during the revolt, and he was one of those honored by a Government military funeral in Lima. The radical Apristas justified their outbreak by asserting that the recent action of President Benavidez in postponing elections was designed to prevent their getting into power.

British Debate German Armaments.—Replying to Winston Churchill's charge that the national defense was inadequate, Stanley Baldwin, Lord President of the Council, declared that Germany's present air force was not half that of Britain and that next year the United Kingdom would still have a margin of fifty per cent, which it intended to maintain. At the same time Mr. Baldwin specifically named Germany as the one nation that Great Britain now fears as a menace. He closed the debate with an appeal to Germany to end her isolation. This was widely interpreted as an invitation to the Reich Government to return to the League of Nations.

Japanese Naval Situation.—An offer to France by Japan to join with her in the abrogation of the Washington naval treaty was refused, although sympathy was expressed for the Japanese viewpoint, France also being opposed to naval limitation by percentages. At the same

time, serious concern was expressed in Japan over the reported increase in the number of submarines, of the latest and heaviest type, at the newly formed Soviet naval base at Vladivostok.

Parties in Cuba.—On November 30, the Cuban Cabinet voted to abolish the names and the emblems of the Liberal, Conservative, and Popular parties which in 1928 helped to re-elect President Machado as President. The decree was said to have been directed against the Liberals, whose opposition to the Mendieta Government had been the strongest with a registered number of voters of over 350,000. On December 6 a surprise statement was issued by President Mendieta declaring his willingness to resign from office if political factions could agree on a substitute for him as Provisional President.

Japan and Manchukuo.—For the third time recently the United States and Great Britain served notice on Japan that they resented the Manchukuoan oil monopoly. It was understood the notes were vigorous, asserting that the monopoly violated treaty rights of the open-door principle for China, and that Japan could not escape responsibility for the actions of Manchukuo. Tokyo spokesmen continued to deny that Japan had any authority over Manchukuo regarding the oil monopoly. It will be recalled that the Manchukuoan Government created in China by Japan in 1932 announced some months ago that local petroleum was to be made a national monopoly, the monopoly to be assigned to the Manchurian Oil Company, an organization mainly financed by Japanese capital. Because British and American companies operate in the same area, the United States and Great Britain contend the monopoly is a violation of the Nine-Power Pact guaranteeing, by the signatories, the Open Door in China.

Earthquakes in Honduras.—A series of earthquakes in Honduras in the early part of the month did considerable damage to property, though unaccompanied by any notable loss of life. The earthquake area was on the western border and the cities of Copas, Cabanas, and Santa Rita were the principal sufferers, all of them being practically totally destroyed. Many of the areas affected were difficult of access, so details of the damage done were not readily available.

The time flies toward the end of the year and next week's will be the Christmas issue. For this number Gerald Ellard will contribute a piece full of learning and piety, "When Christmas Was Not Christmas," in which the Fathers and the Liturgy will speak; and John A. Toomey will contribute another, "Birthday of Birthdays," in which the modern world will look up and see itself born again.

In the fourth of his interesting series, "My Six Conversions," G. K. Chesterton will tell how he would have been converted anyhow by "The Affair of the Prayer Book."